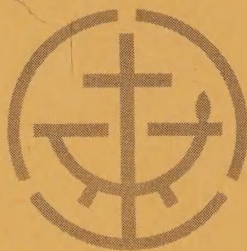


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OXFORD EDITIONS OF CUNEIFORM TEXTS

EDITED UNDER THE DIRECTION OF

S. LANGDON

SHILLITO READER AND PROFESSOR OF ASSYRIOLOGY, OXFORD

VOL. VI

BABYLONIAN PENITENTIAL PSALMS

TO WHICH ARE ADDED

FRAGMENTS OF THE EPIC OF CREATION
FROM KISH IN THE WELD COLLECTION OF THE
ASHMOLEAN MUSEUM

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BY

S. LANGDON M.A.

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*Historiae, Artium Originum, Linguae Babylonicae, Studium
magne promoverunt*

PREFACE.

This volume is primarily intended to be an edition of all the known psalms and prayers of the liturgical type, which were employed in the Babylonian private rituals of penance and atonement (incantations), as distinct from the public liturgical song services, to which subject the writer has devoted several volumes and articles. This study of the Sumerian prayers of the private rituals has been long in process of development, and repeatedly interrupted by other work. It is obviously a necessary complement to my previous volumes on the public liturgies. The liturgies, whose origins and evolution have been defined in several studies,¹⁾ were sung by the *kalû* priests, or singers. It is now known that the canonical liturgies were employed in rituals of atonement, but always of a public character; at ceremonies for rebuilding temples, to avert evils prophesied from omens, from accidents to the king's statue, and in any apotropaic ritual of national importance.²⁾ This is clearly a late and degraded use of the old canonical and pre-canonical liturgies. Their use in rituals of the New Year festivals³⁾ is more in keeping with their original purpose as public chants of lamentation and adoration.⁴⁾

The canonical liturgies, as they were used in the Isin and Hammurabi periods, consisted of a compilation of ancient *kišub* and *eršemma* hymns selected from the corpus of prayers to one deity, and usually designed to contain a hymn to the "word," (*enem, ud*),⁵⁾ a titular litany,⁶⁾ and a song to the interceding mother goddess.⁷⁾ The last song of these liturgies is an intercession, and in the later redactions of Assyria and Babylonia they are called *eršemma*, song on the flute, or *eršemma šag-ġun-gâ*,⁸⁾ song on the flute to appease the heart (of the god). None of the canonical liturgies⁹⁾ preserves the rubric at the ends of the classical redactions, and consequently we do not know whether the rubric, *eršemma*, was employed in the Isin period for this prayer. For the *eršemma* at the ends of Assyrian and Neo-Babylonian liturgies, see SBP. 172, 42-53; 194, 55-195, 73; BL. 120, 1-123, 10. In the late period the rituals do not regard the penitential

¹⁾ Introductions to *Sumerian and Babylonian Psalms, Babylonian Liturgies, Sumerian Liturgies and Psalms* (PBS. X 4), *Sumerian Liturgical Texts* (PBS. X 2); RA. IX 5-11; XII 27-32; 33-45; XVIII 157-159; XIX 67-77; PSBA. 1918, 30-40; 45-56; 69-85; 1915, 66-70; JRAS. 1926, 15-42; 1925, 487-497; AJSL. XXXIX 161-186; *Paul Haupt Festschrift*, 169-177. The reader is especially referred to *Calendars of Liturgies and Prayers*, AJSL. XLII 110-127 (misprints, errors of reference, &c. are due to the writer's having received no proofs). See also OECT. Vol. I.

²⁾ AJSL. XLII 110-111. For the liturgies employed in a ritual for consecrating the leather head of a drum, v. THUREAU-DANGIN, *Rituels*, 15, 14-15; 17, 22-28; 23, 1 = 26; 27-28, 8.

³⁾ THUREAU-DANGIN, *Rituels*, 98, 10. 15.

⁴⁾ For a liturgy in a nocturnal ritual, v. *ibid.*, 124, 31.

⁵⁾ PBS. X 292.

⁶⁾ PBS. X 156.

⁷⁾ *Ibid.*, p. 292.

⁸⁾ THUREAU-DANGIN, *Rituels*, 36, 19. 22, &c.

⁹⁾ PBS. X 157-167; 292-306; KL. Nos. 8 and 25.

prayer, *eršemma*, as an integral part of the liturgy, but the directions give the title of the liturgy (*takribtu*)¹⁾ and add the title of the *eršemma* to be sung after it.²⁾

The rubric *er-šag-ḡun-gâ* appears to have been unknown in classical Sumerian and our sources, at present, admit of only one inference; the word is a late invention for a liturgical Sumerian type of penitential prayer, similar to the *eršemma* or prayer at the end of the liturgies, and these two compositions cannot be distinguished easily. The indispensable test is always the presence or absence of a portion of a liturgy on the tablets in question. For example the tablet, K. 4608, pp. 37–39, contains, on the Obverse, fragmentary lines of a liturgy, and consequently the bilingual psalm on the Reverse must be the psalm at the end of the liturgy, that is, the *eršemma*. The *eršagḡunga* psalms are never attached to liturgies, and are always independent prayers, usually written on one tablet, but occasionally a tablet has two.³⁾ The library of Ashurbanipal contains a great series of tablets, each having a penitential prayer, with catch-line for another prayer.⁴⁾ These tablets do not constitute a series, in the ordinary sense, since they bear no serial numbers; their order was fixed by the catchlines only. There are few examples of *eršemmas*, which were treated as independent compositions, detached from their liturgies and written on one tablet.⁵⁾

These penitential prayers (*eršagḡunga*) are often identical in phraseology with the terminal psalms of the liturgies. The last two lines, *šag-zu šag ama-tu-ud-da-gim*, &c. invariably end the *eršagḡunga* and sometimes the *eršemma*.⁶⁾ It is evident, however, that the penitential psalms have influenced the style of the *eršemmas*, but the true types of final flute songs of liturgies are *public* intercessions and do not contain any references to the private confessions, and prayers of penitents. Nor do they introduce passages by the priest (*kalû*, singer) who takes certain parts in the prayers of the penitent. The refrain characteristic of *eršagḡunga* is *arazu derabbi*, *zûr derabbi*, preceded by titles of gods before *arazu*, and of goddesses before *zûr*. A good example of the true *eršemma* is BL. No. 73, Rev. 3–47 = *ibid.*, pp. 49–51, *mu-lu šâ-ba-na mu-un-zu-a*⁷⁾ *arazu derabbi*, "He who knows the heart of (his?) lord may speak intercession unto thee."⁸⁾ Here this refrain recurs for 19 lines with titles of deities, where the refrain, *arazu derabbi*, preceded by titles of various deities, occurs in six lines, and then the long section (BL. 50, 29–47) begins, *urû*⁹⁾-*zu na-an-šub-bi-en derabbi arazu derabbi*, "Mayest thou not reject thy city, let him¹⁰⁾ say to thee; intercession may he speak to thee," followed by *še-ib Nibru-(ki)*

¹⁾ So, not *takribtu*, as in my article AJSL. XLII.

²⁾ AJSL. XLII, 115–120. See *ibid.*, 118 n. 3. But the similar calendar of liturgies from Uruk, *ibid.*, 120–123, makes no reference to the final prayer, and as this is indispensable, it must be inferred that the scribes here took it for granted that the liturgical titles included the proper *eršemmas*; other ritual directions at Uruk name both as on K. 8207; see THUREAU-DANGIN, *Rituels*, 40, 6–7; 42 R. 5; 44, 9.

³⁾ BL. 124–130 = SBH. No. 30; in the present volume, pp. 16–17.


⁴⁾ pp. 1–4; 13–14; 39–44; 65–66; BL. No. 64; MEEK, BA. X 94.

⁵⁾ Sm. 954 = AL³, 134–136, the *eršemma* of the series *urû ḡul-age*, attached to its series in SBH. 98–99; a copy on a single tablet in CLAY, *Morgan*, IV No. 10. Probably SBH. No. 74, = BL. No. 9, is another example of an *eršemma* to *d* Ninurta; v. BL. p. 22. On K. 4956 (BL. 9) this is followed by another tablet with the *eršemma*, *umun-e urû*, &c., BL., p. 22 Rev. 8. See also the *eršemma* on one tablet, THUREAU-DANGIN, *URUK*, No. 56, with its rubric assigning it to its proper liturgy; v. AJSL. XXXIX 286–287. A good example is SBH. 130–133.

⁶⁾ For this ending of *eršemma*, v. p. 39; BL. 123.

⁷⁾ The sign ◀ on BL. Pl. XXX Rev. 3 is a musical note and not to be read *umun* as in my edition.

⁸⁾ See for the use of a shortened form in the body of a liturgy, p. 67.

⁹⁾ Restore  in BL. 50, 29, not KA as MEEK's variant, BA. X No. 32 Rev. 5 has it. See the Var. in THUREAU-DANGIN, *URUK*, No. 55, 10, and SBP. 210, 12 (read *urû*).

¹⁰⁾ That is any one of the gods who are asked to intercede with Enlil for the various cities. My interpretation is false, BL. 50, 29 ff.

é-kur na-(an-šub-bi-en) arazu (derabbi), “‘Mayest thou not reject the brick walls of Nippur; let him say to thee; intercession may he speak to thee.’ This entire *eršemma* occurs on one tablet. THUREAU-DANGIN, *URUK*, No. 57, and ends:—

44. *Dil-bat-(ki) é i-be-d.A-nu-um na-(anšubbi-en) derabbi arazu (derabbi)*

“‘Mayest thou not reject Dilbat and the temple Ibe-Anu. &c.”

45. *za-e umun-bi-ne mèn na-an-šub-bi¹⁾ dé-ra-ab-bi arazu, &c.*

“‘Thou art their lord. ‘thou wilt not reject them; let him say to thee; intercession may he speak to thee.”

46. *za-e sib-bi-ne mèn na-an-šub-bi²⁾ dé-ra-ab-bi³⁾, &c.*

“‘Thou art their shepherd. ‘thou wilt not reject them; let him say to thee, &c.”

47. *ud-é⁴⁾-ba gí-gí na-an-šub-bi dé-ra-ab-bi, &c.*

“‘Daily repent. ‘thou wilt not reject them; let him say to thee, &c.”

On the late Assyrian copy this is properly attached to the liturgy and called [*er-šem-ma*] *d.Enlil-lá-ge* [*er-šem-ma nír-gál lû ñ-ni*].⁵⁾

The only known example of the *eršemma*, attached to a classical liturgy, is PBS. X 164–167, which also shows no trace of ideas connected with private prayers. See also the *eršemmas* in SBP. 124, 29–126, 42; *er-šem⁶⁾-ma d.Enlil-lá-kam*, *eršemma* for the series *ame barranna*, and *ibid.*, 126 Rev. 1 to 128, 38; here a liturgy ends in two *eršemmas*; see also SBP. 170–174; 192–195. In none of these is there any trace of the influence of the private penitential psalm.

On the other hand, there are examples of the flute song at the end of liturgies, which have all the characteristics of the *eršagğungas* or private penitential psalms, even to the extent of introducing between priest and penitent.⁷⁾ This tendency to remodel the prayers at the end of liturgies after the style of private psalms is undoubtedly due to the use of liturgies in rituals of expiation. No form of religious literature, however lofty and spiritual their original conceptions may be, escaped from being employed in the debased rituals of atonement and expiation. This is also true of the psalms of penance, the most spiritual of all forms of Sumero-Babylonian literature; for it is obvious that the word *eršagğunga*, in many passages, actually means the psalms of public intercession at the end of liturgies.⁸⁾ On the analogy of ritualist directions⁹⁾ it is clear that the psalmists (*kalû*) are the priests who assisted the penitent in the recitation of his private prayers.

¹⁾ So *URUK*, 57 Rev. 12, with musical note *u*.

²⁾ Omitted on BL. No. 73.

³⁾ On ll. 12–14 of *URUK*, 57 Rev., there is a musical note here (*e-na-a*).

⁴⁾ But Var. SBH. 133, 63, *ud-e*.

⁵⁾ Restored by *URUK*, 56 Rev. 16. See for this series, IV R. 53 I 30 and BL. Pl. XI, K. 9315; as title of an *eršemma*, IV R. 51 III 6; BL. Pl. XI, K. 4956, and SBH. No. 74.

⁶⁾ On this form of the sign *šem* in SBH. 45, 41–42; 46, 37–38, see THUREAU-DANGIN, *Rituals*, p. 48 n. 6.

⁷⁾ See BL. 120–123, and this volume, pp. 38–39.

⁸⁾ The ritual direction *er (takribtu) tašakkan eršagğunga-meš-šu-nu ana šarri tušadbaš*, “‘Thou shalt execute the liturgies and their (the gods’) psalms for the king thou shalt cause to be said,” (KB. VI 2, 60, 35; 64, 17) on the analogy of the ordinary rubric “title of liturgy—*er*, title of *eršemma*—*tazammur*,” obviously employs *eršagğunga* in the sense of *eršemma*; cf. THUREAU-DANGIN, *Rituals*, 34, 5–6; 44, 9; AJSL. XLII 115–120; especially *er tašakkan er-šem-šag-ğun-gû-meš-šu-nu ana šarri tušadbaš*, *Rituals*, 36, 18–19; 38, 19, 23. Ashurbanipal appeased the gods with *tak-rib-ti* (= *er*), liturgies of lament, and *er-šag-ğun-gû*, STRECK, *Assurb.* II 40, 89; here again the word probably means “flute songs at the end of liturgies” (*eršemma*).

⁹⁾ WEISSBACH, *Miscrl.* 12, 4, *kalû er tašakkan*.

The *eršagġunga* or private penitential prayer represents the most spiritual aspect of Sumero-Babylonian worship. They are practically uncontaminated with magic rituals and depend entirely upon prayer and confession. That they existed in the older Sumerian literature is proved by at least one example from the Isin period, found at Nippur.¹⁾ It is written in Sumerian without interlinear Semitic version and has no rubric, which proves that the later rubric for these prayers (*eršagġunga*) did not exist in classical Sumerian. This is also clear from the fact that the index of canonical Sumerian liturgies (*balag* not *er* in that text), public psalms to the flute (*eršemma*), and prayers of the lifting of the hand (*šu-il-lá*), does not include any reference to the psalms of private penance.²⁾ The scribes of the late period compiled lists of titles of the *eršagġunga* prayers³⁾ on separate tablets; since these tablets belong to the same collection of the Ashurbanipal library as the official index of public song services, it is evident that they represent an entirely different kind of religious literature. Not one of the titles of the prayers of private penance agrees with a title of the public *eršemma* prayers. Although written in the late period by Semites, these prayers are invariably composed in Sumerian with Semitic version, which proves their semi-liturgical character.⁴⁾



More serious is the misuse of the rubric *kišub* for the priest's prayer of adoration and intercession in the rituals of expiation. These prayers are invariably called *én* at the beginning, and *enem-enem-ma* at the end; they are thus specifically designated as incantations, and are followed by Semitic prayers of the lifting of the hand (*šu-il-lá*) said by the patient. These *kišub* prayers are confined to rituals of expiation and healing. But the classical Sumerian word *kišub* had an entirely different meaning. There it is employed for a liturgical passage or section of a liturgy, and usually followed by an antiphon. *giš-gí-gál*. In KAR. 100, 5, a section ends *ki-šub-gú 2-kam-ma = še-e-ru šanû*, the second song, followed by (*g*)*iškim*⁵⁾-*gal-bi = mi-ĥir-(šu)*, l. 10; that is, lines 6–9. are the antiphon. A liturgy to Ishtar has 28 *ki-šub-gú*, and at the end the rubric *ki-šû-bi-im*. "it is a *kišub*," that is, the entire liturgy is called a *kišub*. The pre-canonical liturgies are all arranged in this way, *ki-šub-gú*⁶⁾ after each section, and *ki-šû-bi-im* after the last section.⁷⁾ There is no doubt but that the word *ki-šû-bi-im* always occurs at the end of a series of strophes. On pp. 12, 25; 48, 7; 55, 34. the rubric is simply *ki*,⁸⁾ which I take to be an abbreviation for *ki-šû-bi-im*. In the canonical liturgies the older rubrics *kišub-gú* (strophe) and the final *ki-šû-bi-im*

¹⁾ PBS. X 119–120 = Pl. XI.

²⁾ IV Raw. 53; RA. 18, 158–159.

³⁾ RA. 22, 119–123. To these titles should now be added, *enem-mù-a-ni silim-mu ub-dlig*, OECT. VI, 44, 53; *nam-mu-un-šub-bi-en šu-gid-[ba-an-na-ab]*, MEEK, BA. X, p. 94 end (see here, p. 81, 15); [*uru*]-a é *umun-e a-iš*, OECT. VI 14, 18.

⁴⁾ The Semitic rendering of *eršagġunga* is unknown. It may possibly be a loan-word, *eršannu*. It is difficult to understand what distinction was made between *šag-NE(izi)-DU(im) = unġinu* and *eršagġunga*; DELITZSCH, *H. W.*, 102, suggested *unġinu* as the translation for this rubric also, but *unġinu* also renders *er* (liturgy) and has apparently a more general meaning. *ir-ša-an-ni* renders *er-šag-izi-im* on K. 5231, 7, Pl. XVI. From the passage, *er (takribta) išakkan amel zammēru in-ĥa inniĥ*, in THUREAU-DANGIN, *Rituels*, 44, 4–5, *inniĥ* appears to be a variant of *eršemma tazammur*, or *eršemġunga tazammur*, and it is possible that *inniĥ* is a rendering of both Sumerian words. Cf. *šag-ġun-gù = munĥ libbi*, he that soothes the heart, p. 50, 5, and *šag-ġun-gù = taniĥtu*, prayer that soothes the heart, K. 3233, Rev. 5. Hence *er-šag-ġun-gù = takribti munĥat libbi*.

⁵⁾  (*is-ki-im*), omen, sign, is here employed phonetically for *giš-gí*. For the original value *giškim*, see the loan-word *gi-is-ki-im-mu*, CLAY, *Miscel.* 45, 2. See also ZIMMERN, *Ishtar und Saltu*, p. 6 n. 1. But against ZIMMERN, *ibid.*, CT. 18, 46, 53 has *giš-gál* (abbreviated for *giš-gí-gál*) = *miĥir zamāri*; variants, ZA. 34, 36, both with , not *gi*.

⁶⁾ Abbreviated *gú*, Var. *é*, in RA. 16, 208–209; OECT. I 50–59.

⁷⁾ So PBS. X 308, 26.

⁸⁾ See also KING, *Magic*, 60, 4, end of a priest's prayer in a ritual of atonement.

are abandoned, but the canonical liturgy *ašer gīgta* preserves the rubric *ki-šû-bi-im* at the end, where the *eršemma* follows it, SBP. 102. 47; see also the end of the liturgy *uru ġulage*, *ibid.*, 97, 79, and the liturgy *anna elume*, SBH. 47, R. 25 = SBP. 70, and *muten numinus-gim* ends with this rubric, V R. 52 III 29 = SBP. 166, 66. In all these examples *ki-šû-bi-im* is followed by the *eršemma*. The classical liturgy *Babbar-gim è-ta*, PBS. I 1, No. 8, ends with *ki-šû-bi-im*, but its classical redaction had three different flute songs at the end.¹⁾

A song *mulu nû-a* ends *ki-šû-bi-im*, THUREAU-DANGIN, *Rituels*, 28, 8, followed by the song, *sib-zi-da*, which has also the rubric *ki-šû-bi-im*. These are both inserted into a ritual²⁾ like the prayers called *ki-(šub)* in rituals of atonement, edited in this volume. But they are not called incantations in the ritual for the consecration of a leather head for a drum in the texts edited by Dr. THUREAU-DANGIN. In fact the two songs included there are authentic *kišub* strophes from the ancient liturgies,³⁾ and that ritual ends with a song *šu-luġ-ġa-me-en*, which is designated as a *ki-šû-bi-im*.⁴⁾ The editor translates this rubric by "End of the chant," but it is obvious that the rubric has a *specific meaning*; for, if the term means "end of a chant," why is it not employed with any kind of song such as the *eršemma*, *šu-il-lá*, &c.? It appears to be evident that *ki-šû-bi-im* contains the verb "to be," contracted to *am*, *im*, *um*;⁵⁾ if it be explained by the similar formation *mu-bi-im*, "it is its name," it should mean "it is its *ki-šû*," in which case a rubric like *ki-šû-bi-im* at the end of a long liturgy, PBS. X 308. 26, where the strophe before it is numbered "the eleventh *ki-šub-ġú*," would be entirely inexplicable. Here it obviously characterizes the entire liturgy of eleven strophes and means "it is a *ki-šû-bi*," or "these are the *kišubs*"; more probably the former alternative is the real meaning, *ki-šû-bi* being equal to *ki-šub-bi*.⁶⁾ It cannot possibly mean "the last chant" on the tablet cited above, and what about the long hymn to the Moon-god, BL. No. 1 = *ibid.*, pp. 1-6, which has no sections, and is called 1 *ki-šû-bi-im*, "it is the first *kišub*"? This cannot mean "last chant." *ki-šub-ġú* 1-*kam*, 2-*kam*, clearly means "*kišub*—strophe one, two," &c., and *ki-šû-bi* is identical in meaning with *kišub*, a kind of liturgical chant, and at the end of a series of these chants *ki-šû-bi-im* means "the liturgy is a *kišub*."

A word *ki-šû* is a synonym of *muršu*, sickness (CT. 38. 33, 6; 34. 21 e), and has possibly the same sense as *KI-KAL* (*ba-ad*) = *dannāti*, calamity.⁷⁾ The original meaning is probably "contrition," psalm of lament, from *ki*, earth, and *šub*, to prostrate oneself, "fall to the earth." If this argument be flawless, then *ki-šû-bi-im* clearly contains the word *ki-šub*, and means "it is a psalm of contrition." All the psalms considered by the writer as *kišubs* in this volume, are designated by the sign *ki*, which is taken as an abbreviation for *ki-šû*, *ki-šub*. They are invariably called incantations, and it is assumed that the old canonical word is thus misused in the late rituals of expiation.

Psalms of private penance in the classical Sumerian period must have been called *šu-il-lá*, if we may depend upon the official Assyrian catalogue in IV R. 53 III 44-IV 29, restored in RA. 18, 159. Prayers of the "lifting of the hand" (*šu-il-lá*) are invariably *Accadian* in the late Babylonian and Assyrian religious texts, and this rubric there designates a prayer of a penitent or patient in the rituals of expiation. They are confined to the magical services and have no liturgical character, whatsoever. The *kalû* priests or psalmists have nothing to do with the

¹⁾ AJSL. XLII 119 n. 1; 117 n. 4.

²⁾ This text is a ritual for consecrating the leather head of a drum.

³⁾ Rewritten to harmonize with the purpose of the ritual.

⁴⁾ *Ibid.*, 32, 23. ⁵⁾ § 208.

⁶⁾ So also ZIMMERN, *Tammuzlieder*, 240.

⁷⁾ RA. 10, 73, 36.

Accadian prayers of the penitent in these rituals of the priests of incantation (*ašipu*) and of the doctors (*asû*).¹⁾ Titles of Accadian hymns to be sung by the psalmists do occur in the ritual directions for the *kalû* priests, but they are not called *šiptu* (incantation) and the verb (*izamur*, he shall sing) is employed in the *kalû* directions,²⁾ contrasted with *imannû* (he, the patient, shall recite). It is not likely that the Accadian prayers called *šiptu* in these rituals are said by the *ašipu* priests at all, and the editions by ZIMMERN, *ibid.*, pp. 122–175 should read in all cases, *imannû*, or *tušamnâ*-(*šu*).³⁾ In the ritualistic directions for the psalmists the Accadian titles of prayers⁴⁾ cannot be identified with any known *šu-il-lá* prayers, and they are bound to be of an epical or liturgical character. They afford the only evidence that the psalmists ever sang any parts of the expiation rituals in Accadian. Their musical service was almost exclusively Sumerian. The Epic of Creation and other Accadian hymns were sung at the spring festival by the *urugallu*, or high priest.⁵⁾ For example, in the nocturnal ritual at Erech,⁶⁾ the Accadian hymns are recited (*ikabbû*) by the *šangu* priests, but the Sumerian liturgy *elum gud sun-na*, "Exalted one, bull that overwhelms,"⁷⁾ is sung (*izammuru*) by the psalmists.⁸⁾

But the catalogue of titles (IV R. 53) mentions a long list of *šu-il-lá* prayers, sung by the *kalû* priests, and consequently it must be assumed that the *classical* rubric *šu-il-lá* means a liturgical prayer sung in public services by the psalmists (always in Sumerian), and that this rubric, as in the case of *kišub*, was misused in the late Babylonian period, where it almost always defines the Accadian penitent's prayer in the *ašipu* rituals.

Now it is clear that the old classical *šu-il-lá* prayers must exist in Sumerian literature, but how were they employed? The gesture of the "kiss hand," described as "lifting of the hand" can be traced by prolific representations on seals to the earliest period.⁹⁾ On many of these seals from 3500 B.C., to the end of the Dungi period (2328) the penitent, who worships with right hand raised to the lips, is led into the presence of his god by his own protecting deity. This is a fantasy of religious idealism and it may be assumed that the *kalû*-priest actually conducted the worshipper to his god. But in all Sumerian literature not one "prayer of the lifting of the hand" has been found; nor does the rubric or word *šu-il-lá* (= *niš katî*, p. 24. 15; IV R. 20. 9 = AJSL. 35. 139. 4) occur in the Sumerian period. It is probable, therefore, that in the classical Sumerian religious literature the *šu-il-lá* represents the *eršagġunga* of later times, and that the laymen were not permitted to recite these liturgical prayers.

Very few later examples of Sumerian *šu-il-lá* prayers are known, and like the *eršagġunga* compositions, they are all written on single tablets, and are unconnected with liturgies, and are never called *ên* (*šiptu*, incantations). In the late period *šu-il-lá* is employed in two incongruous senses, (1) for Accadian prayers of the rituals of expiation (verb *manû*, *našû*, *epēšu*, HARPER,

¹⁾ See titles of Accadian prayers in the *ašipu* rituals, ZIMMERN, *Ritualtafeln*, p. 126, 39–128, IV 12. Most of these titles can be identified with prayers in magical rituals. With 126, 41, cf. PSBA. 1912, 153, 1–32 = KAR. 25 III 27 ff.; with 126, 47, cf. KING, *Magic*, No. 4, 9–22, &c.; see *Rt.*, p. 166, notes 8, 9.

²⁾ Therefore read THUREAU-DANGIN, *Rituels*, 110, 17, *izammur* not *inaššû*; *našû* is used only with Accadian *šu-il-lá* prayers, HARPER, *Letters*, 23, 22; STRECK, *Assurbanipal*, II 116, 48.

³⁾ But see HARPER, *Letters*, No. 23, where a priest (?) says *šu-il-lá* prayers in the *nam-bur-bi* rituals at a time of evil omens, and also No. 977, 17, Rev. 1.

⁴⁾ See ZIMMERN, *Ritualtafeln*, p. 176, 15–17; 180, No. 62, Obv. 11–12, Rev. 14, No. 66, Rev. 18.

⁵⁾ THUREAU-DANGIN, *Rituels*, 129, n. 1; 136, 280–283.

⁶⁾ *Ibid.*, 118–125.

⁷⁾ PBS. X 292.

⁸⁾ See *Rituels*, p. 120, 14–17 and 121, 31. Hence the note 121 n. 2 is to be suppressed.

⁹⁾ JRAS. 1919, 537. The connection between *sub*, to kiss, and *sub*, *šub*, to worship, explained in detail in "Gesture in Sumerian and Babylonian Prayer," was entirely ignored in DELITZSCH's *Glossar*, p. 248 + 268.

Letters, 977 R. 1, *et p.*) and (2) in the old liturgical sense, for Sumerian prayers, recited by the psalmists. The characteristic phrase of *šu-il-lá* is *ḡun-ga ḡu-mu-ra-ab-bi*, a refrain preceded by titles of deities,¹⁾ whereas the refrain of *ersagḡunga* is quite different.²⁾ The following are all the known examples of the liturgical type of *šu-il-lá*, and it may be seen that they have a distinct style of their own. They are really honorific hymns to the deities ending in the same refrain and are invariably appeals for cities temples, and are sung on behalf of the public welfare.

- (1) Pages 6–11, on behalf of the city Ur. One of a series.
- (2) K. 3259 = MEEK, No. 21, a *šu-il-lá* to Ishtar in which various temples are supposed to intercede with her, *é-zu ḡunga ḡu-mu-ra-ab-bi – bit-ka mu-uh liḡ-bi-ka*.
- (3) WEISSBACH, *Miscel.*, No. 13, pp. 36–38, said on the last (eleventh) day of the New Year's festival at Babylon. Restore line 1, *é-zu ḡunga ḡu-mu-ra-ab-bi* after MEEK, 13 R. 3.
- (4) AO. 6461 = THUREAU-DANGIN, *Rituels*, 108–111, sung on the 10th day of the New Year's festival at Uruk.³⁾ This does not have the refrain *ḡunga ḡumurabbi*.

The known titles of *šu-il-lá* prayers in IV R. 53 + RA. 18, 159 may be supplemented and corrected from titles of these prayers on the texts above. MEEK, No. 36, duplicate of *umun nīrgal dimmerene ankia*, p. 10, 29–39, is there followed by [*nī-te-ni*]-*ta gi-āš-gim mu-un-sig-sig-ga-e-ne*,⁴⁾ but on K. 2861 = IV R. 9 = p. 11, 41, the same prayer, *umun-nīrgal* is followed by *alim-ma umun gir-ra*. Two *šu-il-lá* prayers are commended in the liturgical directions for the 26th of *Šabat* at Assur, AJSL, 42, 116, 25–26. Both are named in the catalogue.⁵⁾ Another *šu-il-lá*, sung on the 11th day of the New Year's festival at Uruk, is known only by title, *anna á-gál-la midugga*, &c., THUREAU-DANGIN, *Rituels*, 110, 19–21. Here the rubric adds that it is sung to the *palaggu* or *balag* (harp), which proves beyond all doubt that the Sumerian *šu-il-lá* belongs to the *balag* liturgical group.

In searching for fragments of prayers of liturgical character in the British Museum, I frequently copied texts of a different character, such as the rituals for expiation on pp. 24–28; 74–77; the Accadian prayer of Ashurbanipal (72–74) and many others which are given in the copies and defined in the *Index of Tablets* only. These have been communicated for the benefit of Assyriology, even at the risk of producing a volume of not altogether congruous material. Finally I have added all the fragments of the *Epic of Creation* from the HERBERT WELD COLLECTION in the Ashmolean Museum, which I excavated for the *Weld (for Oxford) and Field Museum Expedition* at Kish. These texts are of such importance that their immediate publication appealed to me as necessary in the interest of Assyriology and of the Expedition. A long time must elapse before the author can undertake the publication of a volume of the religious texts excavated at Kish. The next volume will contain grammatical texts, and there are other aspects of the discoveries at Kish with which the author must deal immediately.

Finally the author wishes to explain that the *Oxford Editions of Cuneiform Texts*, although founded primarily for the publication of the HERBERT WELD COLLECTION, was planned as a series of critical editions of texts from any collection whatsoever. The editor desires to have

¹⁾ P. 10, 25–39; duplicate, MEEK, BA. X No. 36; WEISSBACH, *Miscel.* No. 13, 19–23; 45–55; 63–75 and similar text, MEEK, No. 21, Rev. 3–end.

²⁾ See page 4.

³⁾ AO. 6461 is probably *ur-sag a-a dim-me-ir-e-ne*, RA. 18, 159, 44

⁴⁾ Restored from SBP. 208, 21. Apparently to *Nimrta*.

⁵⁾ See *ibid.*, n. 13, and restore l. 25, [*alim-ma*] *umun an-ki-a*, from RA. 18, 159, 45.

important cuneiform texts re-edited in this series, and hopes that it may be the means of supplying Assyriologists with the opportunity of editing important groups of texts and English readers with faithful translations of Sumerian and Accadian literature, contracts, letters and other kinds of cuneiform texts.

In view of the large number of tablets in the British Museum, which form the principal source of my study of the psalms, and which fall outside the immediate purpose of Dr. WELD's benefaction, M. PAUL GEUTHNER kindly undertook to publish this number of the series. Once more I have to recognize his interest in supporting Assyriology in this way. Valuable, indeed, are his notable efforts to found a great publishing firm in the interest of Oriental Research, and Assyriologists recognize in him one of their best supporters. I especially desire to express my thanks to the Trustees of the British Museum and to Dr. H. R. HALL, Keeper of the Egyptian and Assyrian Department, for permission to copy and publish their texts. The courtesy of their efficient staff has always been extended to me over a period of twenty years, and my various studies on the liturgies and psalms of formal Sumerian and Babylonian worship depend very much upon the material which the British Museum has placed at my disposal.

My special thanks are due to Mr. CHAUNCEY WINCKWORTH, Yarrow Lecturer in Assyriology, Cambridge, for reading minutely many pages of the proofs, with careful reference to a consistency of accentuation on the basis of the system in my *Sumerian Grammar*, which, in fact, stands sadly in need of a thorough revision. I am not convinced that the new system advocated by my life long friend, F. THUREAU-DANGIN, in his recently published "*Le Syllabaire Accadien*," has sufficient advantages over the old system of accents to commend itself emphatically, and the principle of inferior exponents has, in my opinion, great disadvantages. I almost prefer to employ no accents at all, asking the reader to refer to the texts themselves. But I believe that modifications of my system can be introduced to avoid any difficulties of the type-setters. It gives me great disquietude to disagree with my distinguished colleague, in what I believe to be the first disagreement of our long association. Mr. C. J. GADD collated several passages for me; Mr. G. R. DRIVER have also assisted me in proof reading.

May 8th, 1927.

S. LANGDON.

ABBREVIATIONS.

- | | | | |
|-------------------|---|----------------------|--|
| AJSL. | <i>American Journal of Semitic Languages.</i> | PBS. | <i>Publications of the Babylonian Section of the University Museum, University of Pennsylvania,</i> ed. MYHRMAN, CLAY, POEBEL, CHIERA, LANGDON, LUTZ, LEGRAIN. |
| AKF. | <i>Archiv für Keilschriftforschung</i> , ed. E. WEIDNER. | PSBA. | <i>Proceedings of the Society of Biblical Archaeology.</i> |
| AL ³ . | <i>Assyrische Lesestücke</i> , ed. F. DELITZSCH. | Quellen. | <i>Quellen zur Kenntnis der babylonischen Religion</i> , ed. E. EBELING, MVAG. 1918. |
| ASKT. | <i>Akkadische und sumerische Keilschrifttexte</i> , ed. P. HAUPT. | RA. | <i>Revue d'Assyriologie.</i> |
| BA. | <i>Beiträge zur Assyriologie.</i> | Raw. | <i>Cuneiform Inscriptions of Western Asia</i> , Vols. I—V, founded by H. C. RAWLINSON, copies by GEORGE SMITH, NORRIS and PINCHES. |
| Bab. | <i>Babyloniaca</i> , ed. C. VIROLLEAUD. | RT. | <i>Recueil de Travaux relatifs à la Philologie et à l'Archéologie égyptiennes et assyriennes.</i> |
| Bab. Wisdom. | <i>Babylonian Wisdom</i> , ed. S. LANGDON. | RT. | <i>Assyrian and Babylonian Religious Texts</i> , ed. J. A. CRAIG. |
| BE. | <i>Babylonian Expedition of the University of Pennsylvania</i> , ed. H. HILPRECHT. | Rt. | <i>Ritualtafeln für den Wahrsager, Beschwörer und Sänger</i> , ed. H. ZIMMERN. |
| BL. | <i>Babylonian Liturgies</i> , ed. S. LANGDON. | SAI. | <i>Seltene assyrische Ideogramme</i> , ed. B. MEISSNER. |
| Br. | RUDOLF BRÜNNOW, <i>Classified Lists of Cuneiform Ideographs.</i> | SBII. | <i>Sumerisch-babylonische Hymnen</i> , ed. G. REISNER. |
| CLAY, Miscel. | <i>Miscellaneous Inscriptions</i> , ed. A. T. CLAY. | SBP. | <i>Sumerian and Babylonian Psalms</i> , ed. S. LANGDON. |
| CLAY, Morgan. | <i>Babylonian Records in the Library of J. Pierpont Morgan</i> , ed. A. T. CLAY. | Surpu. | <i>Die Beschwörungstafeln Surpu</i> , ed. H. ZIMMERN. |
| CT. | <i>Cuneiform Texts . . . in the British Museum</i> , ed. PINCHES, KING, THOMPSON, HANDCOCK, SYDNEY SMITH, GADD. | Sum. Gr. | <i>A Sumerian Grammar</i> , ed. S. LANGDON. |
| DA. | <i>Documents Assyriens</i> , ed. A. BOISSIER. | THUREAU-DANGIN, Rit. | <i>Rituel Accadiens.</i> |
| DEL., H. W. | <i>Assyrisches Handwörterbuch</i> , ed. F. DELITZSCH. | VAB. | <i>Vorderasiatische Bibliothek.</i> |
| Epic Creat. | <i>The Babylonian Epic of Creation</i> , ed. S. LANGDON. | Voc. SCHEIL. | <i>Le vocabulaire HUM : hamāšu</i> , ed. V. SCHEIL. See also THUREAU-DANGIN, URUK, No. 37. |
| JRAS. | <i>Journal of the Royal Asiatic Society.</i> | WEIDNER, H. B. | <i>Handbuch der babylonischen Astronomie.</i> |
| JSOR. | <i>Journal of the Society of Oriental Research</i> , ed. MERCER. | WEISSBACH, Miscel. | <i>Babylonische Miscellen</i> , ed. F. WEISSBACH. |
| KAR. | <i>Keilschrifttexte aus Assur religiösen Inhalts</i> , ed. E. EBELING. | Yale Syllabary. | No. 53 in CLAY, <i>Miscellaneous Inscriptions.</i> |
| KAV. | <i>Keilschrifttexte verschiedenen Inhalts</i> , ed. O. SCHROEDER. | ZA. | <i>Zeitschrift für Assyriologie.</i> |
| KB. | <i>Keilinschriftliche Bibliothek.</i> | ZIMMERN, BBS. | <i>Babylonische Bußpsalmen.</i> |
| KL. | <i>Sumerische Kultlieder aus altbabylonischer Zeit</i> , ed. H. ZIMMERN. | | |
| KTA. | See KAR. | | |
| LIII. | <i>Letters and Inscriptions of Hammurabi</i> , ed. L. W. KING. | | |
| MAG. | <i>Mitteilungen der Altorientalischen Gesellschaft.</i> | | |
| MEEK. | <i>Cuneiform Bilingual Hymns</i> , BA. X, ed. T. G. MEEK. | | |
| MVAG. | <i>Mitteilungen der Vorderasiatischen Gesellschaft.</i> | | |
| OBI. | <i>Old Babylonian Inscriptions</i> , ed. H. HILPRECHT. | | |
| OECT. | <i>Oxford Editions of Cuneiform Texts.</i> | | |

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5332	33-34	
5983	First lines of a liturgy.	XXI
5992	13-14	III+IV
8664	70-72	II
9310	Sumerian fragment of a titular litany in Col. I. Col. II contains beginnings of an Accadian prayer! In Col. I the titles of deities are followed by a refrain, whose first syllable is repeated after each title, <i>še</i>, similar to the refrains of other titular litanies. See PBS. X 172, 302.	XXVI
11789	51-55	
12582	Prayer to Marduk. See <i>Epic of Creation</i> , 196, 35.	V
Sm. 306	20-21	X
679	Fragment of a penitential psalm.	XVI
690	45 and 49-51	
Rm. 97	27-28	XVII
129	51	
2 II 151	Fragment of a penitential psalm. Arranged in distiches. Probably <i>eršagğunga</i> .	XXV
BM. 81-7-27, 66	67-68	XIV
91-5-9, 180	45	
Ni. 1556	51-55	
Ki. 1904-10-9, 87	32-33	
Kish. 1926-373+374	<i>Epic of Creation</i> . Tablet VI. Found with tablets of the period of Sargon of Assyria; end of eighth century B.C.	XXXVI- XXXVII
Kish, 1926-375	Fragment of the third tablet of the <i>Epic of Creation</i> .	XXXVII
Kish, 1926-376	Fragment of doubtful content. <i>um-mu la i-da-at a-bi la</i> <i>[i-da-at]</i> . <i>šub-tum ša-a-a-ḥa-at-ma la-la-a-šu ul . . . šub-</i> <i>tum la el-da-at a-ḥi-iz . . .</i>	XXXVI
Kish, 1927-71	<i>Epic of Creation</i> . Tablet I. Found with tablets of the age of Sargon of Assyria; end of eighth century B.C.	XXXI- XXXV


Penitential Psalm to Enlil.

K. 1296 = IV R. 21 * No. 2.¹⁾

..... ²⁾	
A ¹ . [<i>u-mu kur-kur-ra-ge šáb-ba-ni ġe-ġul-e</i>]	A. May the heart of the lord of the lands rejoice.
A ² . [<i>ša bēl mātāti li-iḫ-du lib-ba-šu</i>]	B. May the heart of the lord of the faithful word rejoice.
B ¹ . [<i>u-mu dúg-ga zi-da šáb-ba-ni</i>]	C. May the heart of the father of the land rejoice.
B ² . [<i>ša bēli ša kibīti kitti li-iḫ-du lib-ba-šu</i>]	D. May the heart of the shepherd of the dark-headed people rejoice.
C ¹ . [<i>a-a ka-nag-ga šáb-ba-ni</i>]	E. May the heart of him of self-created vision rejoice.
C ² . [<i>ša abi mātīm li-iḫ-du lib-ba-šu</i>]	
D ¹ . [<i>sipa sag-ġig-ga šáb-ba-ni</i>]	
D ² . [<i>ša re'i šalmat kaḫḫadi li-iḫ-du lib-ba-šu</i>]	
E ¹ . [<i>i-be-dū ní-te-na šáb-ba-ni</i>]	
E ² . [<i>ša barī ina ramāni-šu li-iḫ-du lib-ba-šu</i>]	
1. <i>am erin-na di-di šáb-ba-ni</i>	1. May the heart of the wild ox, who scatters his people, ³⁾ rejoice.
2. <i>ša ri-[i-mi mu-di-il um-ma-ni-šu]: ša mu(?) di-[il ummāti-šu li-iḫ-du lib-ba-šu]</i>	3. May the heart of him who allays rebellion(?) rejoice.
3. <i>ù-lul an-ku-ku šáb-ba-[ni ġe-gul-e]</i>	5. May the heart of him who sleeps the sleep of perversity rejoice. ⁵⁾
4. [<i>ša</i>] <i>mu-ša-aš-lil s[ar-]da⁴⁾ li-iḫ-du [libba-šu]</i>	
5. <i>ša ša-lal [sir-ra-a-]ti šal-la libba-šu [li-iḫ-du]</i>	

¹⁾ Copy by PINCHES in IV R. 21 * No. 2, with variants from K. 4974. In the Corrections, p. 5, PINCHES mentions 82-5-22, 556, as a variant of the end of the Reverse. But this text is astronomical, and the number should be 566. K. 1296 is collated by HAUPT, ASKT. 201. Edited by ZIMMERN, BBS. No. VI. For a collation of some lines, v. Pl. XIX.

²⁾ The first two lines of all penitential psalms to Enlil differ for each composition. With the third line the usual seven titles of Enlil began, each followed by a refrain characteristic of the psalm. For psalms of which the introductions are preserved v. BL. p. 111 and KAR. No. 9.

³⁾ The Semitic has two versions. Line 2 *a* follows the version of K. 5992, Obv. 1. *am* = *rīmu*, wild ox, is the natural rendering. But KAR. 9, 7 has *ama erin-na RI(dī)-RI(dī)*, i. e., *mudil ummāti-šu*. For *ama-erin-na* = *ummātu*, host, v. SBP. 156, 44, and *um-mat ša-bi*, CT. 18, 44, 59. In l. 2 *b* PINCHES read *ša NU-DI*, and HAUPT, *ša NU-ŠI*. I copied *ša* — . Apparently this version rendered *am-erin-na* by *ummātu* and the defaced signs should be *ša mu-di-[il um-ma-ti-šu, &c.]*. On *di-di*, *dī-dī*, = *dālu*, v. K. 5992, Obv. 1, note.

⁴⁾ So my collation. *sardu* for *sartu*? For *ulul*, the Var. Eb. KAR. 9, 10 has *LUL-LUL* glossed *lu-lu*.

⁵⁾ Such is also the interpretation of *ù-lul ku-ku* in BL. 111, 18. The scribes here regard *ù* as the word for sleep, not the noun augment of *lul*. *ù lul* is then rendered by *šalal sirrati*.

6. *šag kug-ga-a-ni šag su-ba-ni šab-ba-ni*
7. *libba-šu el-lu libba-šu ib-bu libba-šu . . .*
8. *u-mu šag an-ta nu-um¹⁾-ḡun-e-da-ni*
9. *be-lum ša libba-šu e-liš la i-nu-ḡa-[am]*
10. *u-mu šag ki-ta nu-um²⁾-šed-da-ni*
11. *be-lum ša libba-šu šap-liš la i-pa-ši-ḡa-am*
12. *an-da³⁾ ib⁴⁾-ta nu-um-ḡun-e-da-ni*
13. *e-liš u šap-liš la i-nu-ḡa-am*
14. *im-mu-un-gam-ma⁵⁾ im-mu-un-til-la*
15. *ša ú-ka-ad-di-da-an-ni ú-ka-at-ti-an-ni*
16. *šu-mà šu-ür-ra⁶⁾ ma-al-la-ba*
17. *ina ka-ti-ia a-rú-ur-ti iš-ku-nu*
18. *kuš-mà ní-te-a ma-al-la-ba*
19. *ina šu-ri-ia bi-rit-tu iš-ku-nu*
20. *i-dé bar-ra-mà er sig-ba*
21. *bur-mi i-ni-ja di-im-tam ú-ma-al-li*
22. *šag-mu ḡar-ra-ba a-še-ir sig-ba*
23. *lib-bi ša ki-da-a-tim ta-ni-ḡa ú-ma-al-li*
24. *šag-kug-bi ga-an-ḡun a-ra-zu ga-an-na-ab-
dúg*
25. *libba-šu el-lum lu-ni-iḡ*
26. *šag im-ma-ge⁸⁾ dé-em-mà-ḡun-e*
27. *libba-šu ina pu-uš-šu-ḡi li-nu-ḡa-am*
28. *lipiš im-ma-ge⁹⁾ dé*
29. *lib-bi¹⁰⁾ ina pu-uš-šu-ḡi*
30. *šā-ab ḡi-ù ḡi-ù dé-en-na-an-tug-a*
31. *lib-bu na-aš-ḡi-ra našḡira liḡ-ka-bi-šum*
32. *šā-ab ḡun-ù ḡun-ù dé-en-na-an-tug-a*
33. *lib-bu nu-uḡ nu-uḡ*
34. *šā-ab áš-tar-ra gal di ma-an-kuḡ-da*
35. *ana libbi-šu ir-ta-ši ra-bi-ti ša di-e-ni
ra-ma-ni-šu i-din-nu*
36. *šā-ab è-a-na d.A-nun-na¹²⁾ a-ra-zu-a dé-en-
na-an-làg-làg-gi-[ne]*
37. *ana pu-uš-šu-uḡ libba-šu iḡ Anunnaki
ina te-es-li [li-iz-zì-zu]*

6. Whose heart is pure, whose heart is clean,
whose heart is
8. Lord whose heart on high reposes not,
10. Lord whose heart beneath calms not,
12. Who above and beneath reposes not,
14. Who has crushed me, who has undone me,
16. Who has put affliction into my hand,
18. Who has put fear in my body,
20. Who the iris of my eye has filled with
tears,
22. Who has crushed my heart and filled it
with sorrow,⁷⁾
24. His pure heart I will appease; intercession
unto him will I speak.
26. May his heart by persuasion repose.
28. May his soul by persuasion repose.
30. "O heart repent, repent," be spoken unto
him.
32. "O heart repose, repose," be spoken unto
him.
34. O heart that meditates magnanimous
things, who renders judgement of him-
self.¹¹⁾
36. To calm his heart may the Anunnaki
stand¹³⁾ in prayer.

¹⁾ Var. *na-ma*. ²⁾ Var. *na-ma*. ³⁾ Var. *ta*.

⁴⁾ *ib*, variant of *ub*, region, one of the seven regions of Sumerian cosmology, hence by synecdoche for *ki*, earth.

⁵⁾ Var. *im-ma-an-gam-e-en*. The suffix *e-en* ordinarily indicates the first person subject, not object as here.

⁶⁾ Var. *še-ir-ra*. ⁷⁾ So the Sumerian. Semitic, "My heart of humiliation he has filled with sorrow."

⁸⁾ Gloss, *im-ma-ge*.

⁹⁾ Gloss, *NA im-ma-ge*. *NA* is an error of the Assyrian scribe for *šAG*.

¹⁰⁾ The Assyrian translator adds a gloss, *bēlūtī-šu* as a variant translation of *imma*, v. *Sum. Gr.* 221.

¹¹⁾ So the Sumerian. The Semitic translator has a free rendering, "That this heart may meditate great things, he who, &c."

¹²⁾ This seems to be the original text.

¹³⁾ The standing position is the only orthodox pose in prayer in Babylonian religion.

Reverse (spoken by the priest).

- | | |
|---|---|
| <p>1. <i>d.A-nun-na an-na a-ri-a z[ūr-zūr dé-ra-ab-bi]</i></p> <p>2. <i>ilu Anunnaki ša ri-ḥu-ut ilu A-nu ra-ḥu-u [ikriba likbu-ka]</i></p> <p>3. <i>dīm-me-ir-bi er-ra mu-un-ir-ra a-ra-zu dé-ra-ab-bi]</i></p> <p>4. <i>ili-šu tak-rib-tu ub-lam-ma¹⁾</i></p> <p>5. <i>šir-bi tug-a ma-ra-ḡun-e šag-zu dé-en-[šed-dé]</i></p> <p>6. <i>šir-ḥa mu-ne-ḥa ina šu-uz-mu-ri</i></p> <p>7. <i>šir-ḥa ina šu-uz-mu-ri ina šu-ta-mi-i²⁾</i></p> <p>8. <i>umun iššak-gal³⁾ umun kalag-a-ge a-ra-zu dé-ra-ab-bi</i></p> <p>9. <i>be-lum iššak-ku ra-bu-u ilu Nin-urašā</i></p> <p>10. <i>gū-de-de gašan Nibru-(ki)-ge zūr-zūr</i></p> <p>11. <i>ša-as-sa i-tum ilatNin-Nibru-(ki)</i></p> <p>12. <i>d.Am-an-ki am uru-zī-ib-ba-ge a-ra-zu</i></p> <p>13. <i>ama éš-maḡ d.Dam-gal-nun-na-ge zūr-zūr</i></p> <p>14. <i>d.Asar-lū-dug umun Tin-tir-(ki)-ge a-ra-zu</i></p> <p>15. <i>mu-ud-na-ni d.Pap-nun-an-ki-ge zūr-zūr</i></p> <p>16. <i>sukkal-zid d.Mu-zī-ib-ba-sá-a a-ra-zu</i></p> <p>17. <i>é-gí-a⁵⁾ dumu-sag d.Urašā-a zūr-zūr</i></p> <p>18. <i>An-mar-ur-e umun ḡar-sag-gū-ge a-ra-zu</i></p> <p>19. <i>d.Gū-bar-ra gašan gū-edin-na-ge zūr-zūr</i></p> <p>20. <i>i-dé-zid bar-mu-un-ši-ib dé-ra-ab-bi</i></p> <p>21. <i>gū-zu gi⁶⁾- mu-un-ši-ib dé-ra-ab-bi</i></p> | <p>1. May the Anunnaki, who have been begotten by Anu, utter petition unto thee.</p> <p>3. May his god bring a burden of tears; may he speak intercession unto thee.</p> <p>5. When one sings the melody which appeases thee, may thy heart be calmed.</p> <p>8. May the lord, great priest-king, Ninurashā speak intercession unto thee.</p> <p>10. May she that cries loudly, the queen of Nippur, utter petition unto thee.</p> <p>12. May Ea, ram of the holy city, speak intercession unto thee.</p> <p>13. Mother of him of the far famed house,⁴⁾ Damgalnunna, petition, &c.</p> <p>14. Marduk, lord of Babylon, intercession, &c.</p> <p>15. His spouse, Zarpanit, petition, &c.</p> <p>16. The faithful messenger, Nebo, intercession, &c.</p> <p>17. The bride, first daughter of Urashā, petition, &c.</p> <p>18. Anmarur, lord of the mountains, intercession etc.</p> <p>19. Ashrat, queen of the hills, petition, &c.</p> <p>20. "Faithfully look upon me," may they say to thee.</p> <p>21. "Turn thy neck unto him," may they say to thee.</p> |
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¹⁾ So read for the false *IM* of the text; cf. SBP. 172, 34—41 and BL. 126, 42—7. See also BL. No. 139, 15.

²⁾ This translation of *ma-ra-KU-e* supposes the reading *ma-ra-tūg-e*; cf. *tug* = *ḡabû*, *zamāru*, Br. 11238; 11241, &c. But the construction (infinitive for finite verb), which the scribe places upon the Sumerian verbal form is false.

³⁾ *SI-gal*, often as title of Ninurta, SBH. 132, 26; BL. 92, 7. The more common form *PA-TE-SI-gal* is a title of Ningirsu, Astrolab Berlin, Hemerology 18. *SI-gal* of Keš = Aruru, MAYNARD, JSOR. III 15 R. 14.

⁴⁾ i.e., *bīt-ḡèrī*, ritual house of Marduk. *d.éš-maḡ* = Marduk, SBP. 106, 7, but also Shamash as a deity of incantations is *d.éš-maḡ*, CT. 24, 31, 65; 25, 27, 4.

⁵⁾ *kallatu*, bride, "she that is taken away to a house." Note CLAY, Miscel. p. 22, 42, "If a man the daughter of a freeman *é-im-gi* (has taken to his house as a bride)," shut up in his house. Cf. *é-a dm-gi* = *ina bīti pīḡū*, in the temple they are restrained, RADAU, BE. 30, No. 12, 19 = SBH. 60 R. 12. The Semitic *kallatu* means "she that is confined," as DELITZSCH, H.W. 330 has already stated.

⁶⁾ Read *gi* for *zi*; v. BL. 128, 19.

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| <p>22. <i>šag-zu dé-en-na-ḡun-e dé</i></p> <p>23. <i>bar-zu dé-en-na-šed-dé dé</i></p> <p>24. <i>šag-zu šag ama-tu-ud-da-gim ki-bi-šú ḡa-ma-gí</i></p> <p>25. <i>ama tu-ud-da à-a tu-ud-da-gim ki-bi-šú</i></p> | <p>22. "May thy heart repose," may they say to thee.</p> <p>23. "May thy mind be at peace," may they say.</p> <p>24. May thy heart like the heart of a child-bearing mother return to its place;</p> <p>25. Like a child-bearing mother, like a begetting father, return to its place.</p> |
|---|--|




*er-šag-ḡun-gà 45-ám mu-bi šiti-im*¹⁾ *d. En-lil-là-kam*²⁾

A penitential psalm; 45 are its lines in number. It is to Enlil.

ki-ma la-bi-ri-šu šaṭir-ma ba-a-ri

According to its original it has been written and collated.

¹⁾ Error of the scribe for *mu-šid-bi-im*, see 78239, colophon.

²⁾ The sign  is a form of  and has no connection with . The false assimilation of this sign has led DELITZSCH, *Sumerische Grammatik*, into error. Also BARTON and MERCER in their sign-lists still retain the old error which has been corrected many times.

Ebeling, KAR. 161.

A Penitential Psalm (in which only the priest's parts are preserved).

Obverse.

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| <p>[. <i>ki-zu ki-ki-e</i>]</p> <p>1. [. <i>aš</i>]-<i>ra-ak iš-te-ni-i</i></p> <p>2. [. <i>ki-zu</i>] <i>ki-ki-e</i></p> <p>3. <i>ti-šu aš-ra-ak iš-te-ni-i</i></p> <p>4. <i>ki-zu ki-ki-e bar-ra ki-ki-e</i></p> <p>5. <i>aš-ru-ka iš-te-ni-i a-ḡa-ti iš-te-ni-i</i></p> <p>6. <i>šag-mir-a-zu ki-bi-šú-dé-[ra-ab]-ḡi-ḡi</i></p> <p>7. <i>libba-ka iz-zu a-na aš-ri-šu li-tu-ra</i></p> <p>8. <i>šag-ib-a-zu ki-ki-šú dé-ra-ab-ḡi-ḡi</i></p> <p>9. <i>libba-ka ag-gu a-na aš-ri-šu li-[tu-ra]</i></p> <p>10. <i>šag-ib-šig-ga-a-zu ki-bi-šú dé-ra-ab-ḡi-ḡi</i></p> <p>11. [nu-ug-gat lib-bi e-dir-ti-ka a-na aš-ri-šu li-tu-ra]</p> <p>12. [<i>šag</i>] <i>a-zu ki-bi-šú dé-ra-ab-ḡi-ḡi</i></p> <p>13. <i>-lib-bi-ka li-ti ana aš-ri-šu li-tu-ra</i></p> | <p>. thy sanctuary he seeks.</p> <p>2. thy sanctuary he seeks.</p> <p>4. He seeks thy sanctuary; he seeks everywhere.</p> <p>6. May thy angry heart return to its place.</p> <p>8. May thy wrathful heart return to its place.</p> <p>10. May thy foreboding wrath of heart return to its place.</p> <p>12. May the of thy heart return to its place.</p> |
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Reverse.

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|--|---|
| <p>1. [.] <i>sibi-it sibi-it nam-tag-ga-a-ni</i>
[<i>taḡ-ḡa</i>]</p> <p>2. [.] <i>sibi-it a-di sibi-it a-ra-[an-šu pu-uṭ-ru]</i></p> <p>3. [.] <i>sibi-it sibi-it</i> <i>nam-tag-ga-a-ni</i>
<i>taḡ-ḡa</i></p> | <p>1. seven times seven absolve his transgression.</p> <p>3. seven times seven absolve his transgression.</p> |
|--|---|

- | | |
|--|---|
| <p>4. [. . . sibi-it a-]di sibi-it a-ra-an-šu pu-uṭ-ru
 5. [en]¹⁾ <i>d. En-bi-lu-lu</i> sibi-it sibi-it nam-tag-ga-a-ni taḡ-ḡa
 6. bēlu En-bi-lu-lu sibi-it a-di sibi-it a-ra-an-šu pu-uṭ-ru
 7. un-gal <i>d. Pap-nun-na-an-ki</i> sibi-it sibi-it nam-tag-ga-a-ni taḡ-ḡa
 8. šar-ra-tu <i>ilat Zar-pa-ni-tum</i> sibi-it a-di sibi-it a-ra-an-šu pu-uṭ-ri
 9. umun <i>d. Mu-ši-ib-ba-sà-a</i> sibi-it sibi-it nam-tag-ga-a-ni taḡ-ḡa
 10. bēlu <i>ilu Nabu</i> sibi-it a-di sibi-it a-ra-an-šu pu-uṭ-ru
 11. gašan <i>d. Nin-ka-ur-sik-sik-ki</i>²⁾ sibi-it sibi-it nam-tag-ga-a-ni taḡ-ḡa
 12. be-el-tu <i>ilat Taš-me-tum</i> sibi-it a-di sibi-it a-ra-an-šu pu-uṭ-ri
 13. umun <i>d. Sá-maḡ</i>³⁾ sibi-it sibi-it nam-tag-ga-a-ni taḡ-ḡa
 14. bēlu <i>ilu Ma-da-nu</i> ši-ru sibi-it a-di sibi-it a-ra-an-šu pu-uṭ-ru
 15. nam-tag-ga-a-ni taḡ keš-da-ni buru-da
 16. a-ra-an-šu pu-uṭ-ru še-ri-su pu-uš-ru
 17. [nam-tag-ga-a-ni] taḡ ka-sil-zu sil-sil(il)
 18. [aran-šu pu]-tu-ur dā-li-li-ka lud-lul
 19. [šag-zu šag ama]-tu-ud-da-gim ki-bi-šu dé-ra-ab-gi-gi
 20. [libba-ka kima] um-mi a-lit-te ana aš-ri-šu li-tu-ra
 21. [ama tu-ud-da-gim a-a] tu-ud-da-gim [ki-bi-šu dé-ra-ab-]gi-gi
 22. [kima ummi a-lit-ti a-bi a-lid [ana aš-ri-šu] li-tu-ra</p> | <p>5. O lord Enbilulu, seven times seven absolve his transgression.
 7. O queen Zarpanit, seven times seven absolve his transgression.
 9. O lord Nebo, seven times seven absolve his transgression.
 11. O queen Tashmētum, seven times seven absolve his transgression.
 13. O lord, far famed Madānu, seven times seven absolve his transgression.
 15. Absolve thou his transgression, release him from his retribution.
 17. His transgression absolve and may he sing thy praise.
 19. May thy heart like a child-bearing mother return to its place.
 21. Like a child-bearing mother, like a begetting father may it return to its place.</p> |
|--|---|

[er-šag-ḡun-gà ? -ám mu-bi-im] a-na ilu[. . .] A penitential psalm, ? are its lines. To the god. . .

¹⁾ Or umun.

²⁾ Cf. gašan ka-ur-a-šig-ga, BL. 56, Obv. 16; PBS. X 326, 6; WEISSBACH, *Miscel.*, 37, 45. EBELENG's copy has *Dam* for *Nin*, but cf. CT. 24, 28, 36, *d. Nin-ka-[ur-a-šig-šig-ki]* restored from CT. 25, 36 Obv. 32.

³⁾ For *d. Sá-kut-maḡ*, usually transcribed by *daḡānu* *širu*, BL. 124, 3; CT. 16, 4, where he is a deity of Lagash. The entire title is rendered by *d. Madānu* "god-judge," WEISSBACH, *Miscel.* 37, 49; i.e., *širu* = *MAḤ* is omitted. By his constant association with Gula-Bau, *Sakut*, or *Sá-(kut)*, or *Sakutmaḡ*, is seen to be a title of the solar Ninurašā, BL. 120 n. 6, and the Sumerian title *sakut* passed into Hebrew as *sikkūt*, a title of Ninurašā as Mars. The Sumerian pronunciation *sakut* is also fixed by SCHROEDER, KAV. 46, 12, where *d. DI-TAR* is glossed *sa-ak-ku-ut* and follows *nī-in-gir-šu* = Ningirsu, god of Lagash, a local type of Ninurašā. The word may be pronounced *sa-tar* = *madānu*, *daḡānu*, judge, but this pronunciation occurs only once, CT. 25, 40, 19 = 24, 38, 104. *d. DI-TAR* or *d. DI* may be rendered by *Madānu* or *Daḡānu*, "The judge." The most authentic reading is *Madānu*. There is no authority for transcribing *d. DI* or *d. DI-TAR* by *Šalmu* or *Šulmānu* in N. Pra. See also CT. 24, 28, 62, *ma-da-nu*, gloss on *DI-TAR*, and *ibid.*, 61 *d. Ma-da-nu*, here a minor deity in the court of Marduk and Zarpanit. As a title of Enlil, *d. Ma-da-nu* is rendered by *mukiniš māṭāti*, BA. V 655, 9. In KAV. 63 II 22 occurs the reading *Man-da-nu* and in CT. 25, 11, 13, *Man-da-nu-nu*.

IV R. 9.

The Sumerian hymn *umun nîrgal ðimmerene ankia* to the Moon-God is apparently one of the old liturgical *eršemmas*, detached from a series and employed as a prayer. The title is entered in the Assyrian Catalogue IV R. 53 Rev. 48, *umun še-ir-ma-al-[la an-ki-a ša ilu sin]*, restored from K. 3276 Rev. 6. See RA. 18, 159. It was extremely popular in Babylonian rituals, and was employed in a ritual for the reconstruction of a temple, THUREAU-DANGIN, *Rituels Accadiens*, 44, 9.¹⁾ On the tenth day of the New Year's festival of the month Tešrit at Erech, the same hymn *umun šermalla ankia* was sung to Anu, *Rituels Accadiens*, 98, 10. The Assyrian Catalogue classifies *umun šermalla an-ki-a* as a *šu-illa* and so also does the rubric of IV R. 9. On the other hand K. 8207 in BEZOLD's *Catalogue* refers to it as a liturgy²⁾ (*takribtu* = *ER*) and it is there associated with the ersemma *nîtuk-ki niginna*, as in *Rituels Accadiens* 44, 9. A variant form of the title is *en nîr-gál-la [an-ki-a]*, *ibid.* 96, 4. In the last mentioned passage the hymn is described as a *šu-il-lá*.

IV Raw. 9.³⁾ *Šu-illa* to Nannar. Style of an *eršemma*.

- | | |
|--|---|
| 1. ù-mu-un nîr-gál ðim-me-ir-e-ne an-ki-a áš-ni mağ-ám | 1. O lord, pre-eminent one of the gods, who in heaven and earth alone is far famed. |
| 2. be-lum e-til-li ilāni ⁴⁾ ša ina šami-e u iršitim e-diš-ši-šu ši-i-ru | |
| 3. a-a d.Nannar umun an-šár ⁵⁾ nîr-gál ðim-me-ir-e-ne | 3. Father Nannar, lord Anšar, pre-eminent one of the gods. |
| 4. a-bu iluNa-an-nar be-lum an-šár e-til-li ilāni | |
| 5. a-a d.Nannar umun an gal-e nîr-gál ðim-me-ir-e-ne | 5. Father Nannar, great lord Anu, pre-eminent one of the gods. |
| 6. a-bu iluNa-an-nar be-lum iluA-nim rabu-u e-til-li ilāni | |
| 7. a-a d.Nannar umun d.Zu-en-na nîr-gál ðim-me-ir-e-ne | 7. Father Nannar, lord Sin, pre-eminent one of the gods. |
| 8. a-bu iluNannar be-lum iluSin e-til-li ilāni | |
| 9. a-a d.Nannar umun Uri-(ki)-ma nîr-gál ðim-me-ir-e-ne | 9. Father Nannar, lord of Ur, pre-eminent one of the gods. |
| 10. a-bu iluNa-an-nar be-el U-ri e-til-li ilāni | |

¹⁾ The abbreviated title, given there is *umun šermalla-šú ankia* where *šú* is an erroneous addition to the text.

²⁾ Also the Assyrian Catalogue, IV R. 53 I 38 enters *umun-še-ir-ma-al-la an-ki-a* as a liturgy, of which there were two recensions, *BAR-u* = *šanû*. The liturgy *umun še-ir-ma-al-la an-ki-a a-ba ta-zu mu-un-zu*, cited in BL. 123, 11 is probably a different liturgy. Its text is given in SBH. p. 41, where it appears to be contained on only one tablet. For K. 8207, see AJSL. 42, 115, ll. 5 + 8, and *ibid.*, p. 118 n. 4.

³⁾ This prayer is closely allied in form to IV R. 18 No. 2, a *šu-il-lá* to Marduk. It has been edited by SAYCE, HALEVY, TALBOT, LENORMANT, OPPERT, ZIMMERN, JASTROW, COMBE and JENSEN. For early literature see BEZOLD, *Catalogue* under K. 2861, COMBE, *Culte de Sin* p. 101. A recent edition of the Semitic version only is given by JENSEN KB. VI² pp. 90—95. The text, published in IV R. 9, is taken from K. 2861+4999+5068+5297; K. 5343 is a duplicate of Obv. 60—Rev. 5, ends of lines only. K. 8416 is a duplicate of Obv. 53—60 beginnings of lines. K. 5098, described as a duplicate by ZIMMERN, is now published by MEEK, No. 9 and is a hymn to Enlil containing only two lines parallel to K. 2861.

⁴⁾ Cf. PSBA. 1918, 120, 20.

⁵⁾ Same title, *umun-e an-šár*, BM. 78239 Rev. 17.

- | | |
|--|---|
| <p>11. <i>a-a d.Nannar umun É-giš-šir-gal nîr-gál</i>
<i>dim-me-ir e-ne</i></p> <p>12. <i>a-bu ilu Na-an-nar be-el É-gišširgal e-til-li</i>
<i>ilāni</i></p> <p>13. <i>a-a d.Nannar umun men zubu¹⁾-na nîr-gál</i>
<i>dim-me-ir-e-ne</i></p> <p>14. <i>a-bu ilu Na-an-nar be-lum a-gi-e šu-pu-ú</i>
<i>e-til-li ilāni</i></p> <p>15. <i>a-a d.Nannar na-ām-men gal-li-eš šu-dú-a</i>
<i>nîr-gál dim-me-ir-e-ne</i></p> <p>16. <i>a-bu ilu Na-an-nar ša šar-ru-tam ra-biš</i>
<i>šuk-lu-lum e-til-li ilāni</i></p> <p>17. <i>a-a d.Nannar túg-túg na-ām-egi-na súg-súg</i>
<i>nîr-gál dim-me-ir-e-ne</i></p> <p>18. <i>a-bu ilu Na-an-nar ša ina ti-di-ik ru-bu-</i>
<i>tu i-šad-di-ḥu e-til-li ilāni</i></p> <p>19. <i>amar bân-da si gûr-gûr-ra á-ûr šu-dú sù-za-</i>
<i>gin-na sú-sú ġi-li la-la ma-al-la-ta</i></p> <p>20. <i>bu-ru iḫ-du²⁾ ša ḫar-ni kab-ba-ru ša</i>
<i>meš-ri-ti suk-lu-lum zik-ni uk-ni-i zaḫ-</i>
<i>nu ku-uz-bu u la-la-a ma-lu-ú</i></p> <p>22. <i>gi-rim ní-ba mu-un-gim-ma é-mar è-a i-dé-</i>
<i>bar ġe-dú la-la-bi nu-ġi-ġi</i></p> <p>23. <i>en-bu³⁾ ša ina ra-ma-ni-šu ib-ba-nu-u</i>
<i>ši-ḫa kat-ta ša ana nap-lu-si as-mu</i>
<i>la-la-šu la eš-še-bu-u⁴⁾</i></p> <p>24. <i>ama ġim niġin-na mu-lu ši⁵⁾ ma-al-la-da</i>
<i>ki-durun-maġ be-in-ri</i></p> <p>25. <i>ri-i-mu a-lid nap-ḫa-ri ša it-ti šik-na-at</i>
<i>na-piš-ti šub-tam elli-tim⁶⁾ ra-mu-u</i></p> <p>26. <i>a-a šag-lal-sud mar-ra-nu mu-lu na-ām-ti-la</i>
<i>ġú ka-nag-ġà šu-šú mu-un-dib-ba</i></p> <p>27. <i>a-bu rim-nu-u ta-ia-ru ša ba-laṭ nap-ḫar</i>
<i>ma-a-ti ga-tuš-šu tam-ḫu</i></p> <p>28. <i>umun na-ām-dim-me-ir-zu un-sud-dam a-ab-</i>
<i>ba da-ma-al-la ní-mu-un-ġûr-ru-e</i></p> <p>29. <i>be-lum i-lut-ka ki-ma šami-e ru-ḫu-ti tam-</i>
<i>tim ra-pa-aš-tam pu-luḫ-tam ma-lat</i></p> <p>30. <i>ù-tu-ud-da ka-nag-ġà zag mu-un-šub-ba mu-</i>
<i>un-da-ab-sà-e-ne</i></p> | <p>11. Father Nannar, lord of Egišširgal, pre-eminent one of the gods.</p> <p>13. Father Nannar, lord of the tiara, who has been glorified, pre-eminent one of the gods.</p> <p>15. Father Nannar, who has been grandly adorned with royal power, pre-eminent one of the gods.</p> <p>17. Father Nannar, who in garments of princeliness marches forth, pre-eminent one of the gods.</p> <p>19. Impetuous young bull, thick horned, perfect limbed, bearded with a beard of lazuli, who has been richly endowed with plenty and luxury.</p> <p>22. "Fruit" which is created of itself, tall in form, beautiful to look upon, whose exuberance is unrestrained.</p> <p>24. Mother womb, that gives birth to all things, who among the creatures of the breath of life inhabits a far-famed dwelling.</p> <p>26. Father, merciful and forgiving, who has taken into his hand the life of all the Land.</p> <p>28. O lord, thy divinity like the far-away heavens fills the wide sea with awe.</p> <p>30. Procreator of the Land, who has founded the sacred places, who has given them names.</p> |
|--|---|

¹⁾ Var. of *sub*, bright, radiant.

²⁾ The Semitic root is *יָקַר*, burn, be passionate. See SIDERSKI, *AJSL*, Vol. 35, 222.

³⁾ For Sin designated as the "fruit," i.e., grape, referring to the shape of the moon, see LANDSBERGER, *Kalender* 106. CLAY, *Miscel.* 42, 9 *ilu in-bi* = Nannar.

⁴⁾ Niph'al of *šabû*, restrain, capture; the Sumerian *ġi-ġi*, to withhold, indicates the only interpretation for the verb *šabû*.

⁵⁾ The Sumerian text is corrupt having *da* after *ši*.

⁶⁾ Sic! Read *šir-tim*.

31. ba-nu-u ma-a-ta mu-šar-ši-du eš-ri-e-ti
na-bu-u šu-me-šu-un
32. *ad ukú*¹⁾ -na dīm-me-ir-e-ne na-ām-lū-[gāl-lu]
bara-ri-ām pad d. Ininni mu-un-gi-eš-ām
33. a-bu a-lid ilāni u a-me-li mu-šar-mu-u
šub-tum mu-kin nin-da-bi-e
34. na-ām-šār²⁾ -e-ne mu-sà-a mudru³⁾ zī-em-
mu-a ud-sū-ud-da-šū [nam] mu-ni-
ib⁴⁾ -tar-e-ne
35. na-bu-u šar-ru-ti na-din ḥaṭ-ṭi ša šim-ti
ana ū-me ru-ḫu-ti i-šim-mu
36. i-dé-eš-rá gīr-ra ša-ab sū-ud dingir na-me
nu-mu-un-pad-da-e-ne
37. a-ša-ri-du ga-aš-ru ša lib-ba-šu ru-u-ḫu
ilu man-man la ut-tu-u
38. *dusu*⁵⁾ kàš-dūg-ga-ra⁶⁾ zī-ib-ba nam-kuš-ū kas-
kal mu-un-tal-tal⁷⁾ dīm-me-ir šeš-e-ne
39. [a-ga-lu] la-as-mu ša bir-ka-šu la in-na-
ḥa mu-pat-tu-u [ur-ḫi] ilāni at-ḫi-šu
40. an-ūr-ta an-pa-šū lag-ga mu-un-lāḫ-lāḫ
giš-gāl-an-na da-[gā]-al-la⁹⁾
41. giš-šir [uku ki-šār-ra]¹⁰⁾ mar-ra
42. ša iš-tu i-šid šami-e ana e-lat [šami-e
itta-laku nūri-]šu pi-tu-u da-lat šami-e
43. ša-kin n[u-ra ana kiš-]šat nišê
44. a-a ukú-mu nigin-na ši-ma-al igi-duḫ-[za-ta¹¹⁾
ḡul-la uku dagal-la]-ām ḫin-ḫin [lāḫ-
zu]
45. a-bu a-lid nap-[ḥar šik-nat napistim
ina amāri-ka ḥadā nišê rapšātim
46. [nūra-ka ište'u]
47. umun ka-aš-bar-bar-ra an-ki-a mu-lu dug-ga
nu-mu-[un-kūr-ri¹³⁾]
48. be-lum pa-ri-is purussê šami-e u irši-tim
ša ḫi-bit-su man-[man la u-nak-ka-ru]
32. Father, begetter of gods and men, who causes
them to occupy habitations, who fixes for
them free-will offerings.
34. He that chooses for kingship, giver of the
scepter, who decrees destiny unto far-
away days.
36. The leader, the powerful, whose unfath-
omable heart no god has understood.
38. The swift colt whose knees weary not, who
opens the way for the gods his bro-
thers.⁸⁾
40. Whose light from the foundation of heaven
to the zenith of heaven travels, opener
of the gate of heaven, creator of light
for all men.
44. O father, begetter¹²⁾ of the totality of crea-
tures with the breath of life, when thou
arise the wide dwelling peoples rejoice,
seeking thy light.
47. O lord, decider of decrees of heaven and
earth, whose command no one can change.

¹⁾ For this value of *MUH* = *alādu*, v. PSBA. 1911, 86, 25, *u-gu-a-ni* = Var. Ni. 9205 I 13 *MUH-na*. Cf. RA. 19, 69, 13. See also CLAY, *Miscel.* 53, 118, *KU(u-gu)* = *banū*, *alādu*. For augment *na*, v. line 17 above, and *šita*, *šita-na*, both = *rātu*, water vessel, CT. 11, 17, V 10; CT. 13, 35, 11.

²⁾ For the origin of this value of the sign *BARA*, note that the sign for *d.Šara*, god of Umma, was assimilated to *BARA*, CLAY, *Miscel.* 53, 111; see also POEBEL, PBS. V 111 III 1. The sign was then used by allopathy for *šarru*, king.

³⁾ So read, *PA* not *AN*. ⁴⁾ Read *TUM* for *DU*. ⁵⁾ *ANŠU-U(dusu)*, v. RA. 14, 78, 26.

⁶⁾ *ra* is here employed as an emphatic particle, v. *Sum. Gr.* § 163.

⁷⁾ For *tal*, be wide, in the sense "to open," see also AL³, 135, 41 and Var. *kid-kid*, SBH. 99, 42. Note the false Sumerian construction which separates the construct and genitive by a verb. See also line 24 for another error in the Sumerian.

⁸⁾ I.e., the planets. ⁹⁾ Cf. RA. XI 145, 26 for the restoration. Read perhaps dialectic [*ma*]-*al*.

¹⁰⁾ Restored from IV R. 28 a 5.

¹¹⁾ Cf. RA. 12, 190, 4 and IV R. 19 a 55.

¹²⁾ Sum. "my begetter."

¹³⁾ Restored from SBH. 71, 11.

49. *a d. Mu-bar-ra šu-mu-un-da-ab-ğa-za tūm-*
*tūm*¹⁾ *ši-ma-al-[la]*
50. *đim-me-ir na-me a-ba-zu mu-un-đim-ma*
51. *ta-me-iḥ ilu Gir-ri ù me-e mut-tar-ru-ú*
šik-na-at na-piš-tim
52. *a-a-ú ilu ma-la-ka im-ši*
53. *an-na a-ba maḡ me-en za-e ušum-zu maḡ-ám*
54. *ina šami-e man-nu ši-i-ru at-ta e-diš-ši-*
ka ši-rat
55. *ki-a a-ba maḡ me-en za-e ušum-zu maḡ-ám*
56. *ina irši-tim man-nu ši-i-ru at-ta e-diš-*
ši-ka [ši-rat]
57. *za-e e-ne-em-zu an-na mu-un-pad-da dingir*
nun-gal-e-ne ka šu-ma-ra-un-gál-li-eš
58. *ka-a-tam a-mat-ka ina šami-e i-zak-kar-*
ma ilu Igigi ap-pa i-lab-bi-nu
59. *za-e e-ne-em-zu ki-a mu-un-pad-da d. A-nun-*
na-ge-e-ne ki-a mu-un-su-ub-su-ub
60. *ka-a-tam a-mat-ka ina irši-tim i-za-kar-ma-*
*ilu A-nun-na-ki kaḡ-ḡa-ru u-na-ša-ḡu*²⁾
61. *za-e e-ne-em-zu an-na imir-gim dirig-ga-bi*
*ú-a ú-a ka-nag-ḡa*³⁾ *mu-un-lu-lu*
62. *ka-a-tam a-mat-ka e-liš ki-ma ša-a-ri ina*
ni-kil-pi-[ša ri]-i-tam u maš-ki-tum
u-da-aš-ša
49. Thou that contolest water and fire, that
conductest the creatures with the breath
of life, what god has attained unto thy
fulness.
53. In heaven who is mighty? Thou alone art
mighty.
55. In earth who is mighty? Thou alone art
mighty.
57. As for thee, thy word in heaven is pro-
claimed and the Igigi bow the face to
thee.
59. As for thee, thy word in earth is proclaimed
and the Anunnaki kiss the ground.
61. As for thee, thy word, when it passes on
high like the wind, brings pasturage and
drink plenteously in the Land.

Reverse.

1. *za-e e-ne-em-zu ki-a ni-ma-al ú-šim*⁴⁾ *ba-an-*
sar-sar
2. *ka-a-tam a-mat-ka ina ir-ši-ti ina ša-*
ka-ni ur-ki-tum ib-ba-an-ni
3. *za-e e-ne-em-zu tūr-ra amaš-da peš-e ši-ma-*
al mu-un-da-ma-al-la
4. *ka-a-tam a-mat-ka tar-ba-šu u su-pu-ru*
u-šam-ri šik-na-at na-piš-ti u-ra-pa-aš
5. *za-e e-ne-em-zu ág*⁵⁾ *-gi-na ág-si-di mu-un-ma-*
al na-ām-lù-gál-lu ka-ka-mu-un-gi-na
6. *ka-a-tam a-mat-ka kit-tam u mi-ša-ri*
u-šab-ša ni-ši i-ta-mu-u kit-tum
7. *za-e e-ne-em-zu an-na mu-un-sú-ud ki-a*
mu-un-šū-šū ág na-me nu-mu-un-pad-
*da-e-ne*⁶⁾
1. As for thee, when thy word is issued on
the earth, the sweet-smelling plants are
produced.
3. As for thee, thy word makes fat sheepfold
and cattle-stall, enlarging the creatures
with the breath of life.
5. As for thee, thy word causes justice and
righteousness to be so that the people
speak truthfully.
7. As for thee, thy word is far-away in heaven,
it is hidden in the earth,⁷⁾ which no man
has seen.

¹⁾ For the reading *tum*, v. RA. 10, 77 II 2. ²⁾ Lines 57–60 are paralleled by K. 5098 Obv. 3–7 in MEEK, No. 9.³⁾ The translation of this word is omitted in the Semitic.⁴⁾ The reading *šim* is certain, note *ú-šim-ma* in GENOUILLET, *Inventaire* 5027.⁵⁾ The reading *ag*, *am* for this abstract prefix is established by the loan-word *ág-gig* = *ikkibu*. See *Sum. Gr.* p. 97.⁶⁾ *e-ne*, emphatic particle; cf. AJSL. 28, 228, 35. ⁷⁾ Semitic "is the far-away heaven, is the far-away earth."

8. ka-a-tam a-mat-ka šami-e ru-ku-ti irši-tim
ka-tim-tam ša man-ma-an la ut-tu-u
9. *za-e e-ne-em-zu a-ba mu-un-zu-a a-ba mu-un-da-ab-di-a*
10. ka-a-tam a-mat-ka man-nu i-lam-mad
man-nu i-ša-na-an
11. *umun-e an-na na-ām-umun-e ki-a na-ām-nir-ra dīm-me-ir šeš-zu-ta gab-ri nu-tuk-ām*
12. be-lum ina šami-e be-lu-tam ina irši-tim e-til-lu-tam ina ilāni at-ḫi-ka ma-ḫi-ra ul ti-i-ši
13. *idim¹⁾-šār il-la me-bi mu-lu al-nu-dī nam-dīm-me-ir-[bi] nu-mu-un-da-ab-sīg-sīg-ga*
14. šar šar-ri ša-[ku-u ša paršê-šu manman la eri]-šu²⁾ ilū-ti-šu ilu³⁾ la maš-lu
15. *ki i-dé-zid-[še-]ga-eš-ām*
16. a-šar en-ka[. . . kiniš . . .] tam-gu-ra
17. *ki šu-zid-[a []]*
18. a-šar ta-[.] kat-ka]
19. *ù-mu-un pa-è-[ba-an-è]-a an-ki-a*
20. be-lum šu-[pu-u ša]-ti-šir
uš-ti-ša
21. *é-zu [ū-di uru-]zu ū-di*
22. bit-ka nap-lis āla-ka nap-lis
23. *Uri-(ki) ū-[di é-giš-šir-]gal ū-di*
24. U-ru nap-lis Egišširgal nap-lis
25. *mu-ud-na kenag-[zu ūš⁴⁾ šág-]ga⁵⁾ ḡun-gà ḡu-mu-ra-ab-bi*
26. ḫi-ir-tum [na-ram-ta-ka ri-im-tu dam-] me-iḫ-tu be-lum nu-uḫ liḫ-bi-ka
27. *šul d.[Babbar-ra umun ur-sag-gal-e⁶⁾ umun] ḡun-gà bi*
28. iṭ-lum [*ilu* Šamši belum ḫar-ra-du rabu-u] be-lum nu-uḫ
29. *dingir nun-gal-[e-ne⁷⁾ umun ḡun-gà]*
30. *ilu* Igigi [. be-]lum
31. *d.A-n[un-na-ge-e-ne dingir-gal-gal-e-ne umun ḡun-]gà*
9. As for thee, thy word who comprehends it? who can equal it?
11. O lord in heaven as to lordship, in earth as to distinction, among the gods thy brothers thou hast not a rival.
13. O king of kings, lofty one, whose decrees no one can decide, whose divinity (no god) can equal.
15. Where thou thine eye faithfully thou hast shewn favor.
17. Where thou thy hand
19. Exalted lord, who has caused to come forth.
21. Behold thy temple, behold thy city.
23. Ur behold, Egišširgal behold.
25. May thy beloved wife, the merciful, the kind, say unto thee, "Rest, O lord."
27. May the hero Shamash, the valiant lord, the mighty one, say unto thee, "Rest, O lord."
29. May the Igigi say unto thee, "Rest, O lord."
31. May the Anunnaki, the great gods, say unto thee, "Rest, O lord."

¹⁾ *idim* = *šarru*, only here; cf. CT. 18, 29, 35, *idim-gal* = *māliku*. But the Semitic interpretation may be false and the reading *til-bara* = *ašib parakkī* is preferable (after ZIMMERN).

²⁾ For restoration see RA. 11, 150, 45; 12, 83, 53.

³⁾ Omitted in the Sumerian, probably by error.

⁴⁾ Br. 5519. Or read *šag-lal-sud*. For this title of Ningal, see CRAIG, RT. II No. 1, 3.

⁵⁾ Here the Sumerian text has omitted *UMUN*, an error of the copist; see IV R. 18 b Rev. 1.

⁶⁾ Restored from SBH. 132, 29; BL. No. 56, Rev. 13. Note the variant BL. No. 92 Rev. 3 *ur-sag* = *ḫarradu*.

⁷⁾ Probably some epithet is to be supplied here. The Igigi are not appealed to in any other published liturgical passage.

32. <i>ilu A</i> -[<i>nun-na-ki ilāni rabūti be</i>]-lum	
33. <i>d.</i> [<i>umun en ġun-gà</i>]	33. May say unto thee, "Rest, O lord."
34. <i>ilu</i> [<i>be-lum</i>]	
35. <i>d. Nin</i> -[<i>gal dam-zu umun ġun-gà</i>]	35. May Ningal, thy consort, say unto thee, "Rest, O lord."
36. [<i>ilat Ningal aššat-ka be</i>]-lum	
37. <i>giš šagil</i> [<i>Uri-(ki)-ma giš si-mar E-zi-da ki-bi-šú gí-gí-dé</i>]	37. May the bar of Ur [and the bolt of Egišširgal return to its place.]
38. <i>išu</i> mi-dil U-[<i>ri išu ši-gar Egišširgal ana ašri-šu litur</i>] ¹⁾	
39. <i>dim-me-ir an</i> [- <i>ki-a umun ġun-gà</i>]	39. May the gods of heaven and earth say unto thee, "Rest, O lord."
40. <i>šu-il-lá</i> 40[+8- <i>am mu-šid-bi-im d. Nannar-kam</i>]	40. A prayer of the lifting of the hand, 48 are its lines, to Sin.
41. <i>alim-ma umun ġir-ra</i> ²⁾ [<i>kima labiri-šu šā-ṭir-ma barim</i>]	41. Exalted one, mighty lord According to its original it has been written and collated.
<i>dup-pi ilat Ištar-šum-eri-eš amelu rab-dup-šar-ri</i>	Tablet of Ishtarshumeriš, the chief scribe
<i>ša ilu Ašur-bani-apli šar kiššati šar (mat) Aššur(ki)</i>	of Ašurbanipal king of dominions, king of Assyria,
<i>mār ilu Nabu-zēr-lištešir amelu rab-pit-uzni</i> ³⁾	son of Nabuzerlišteshir, the savant.

This tablet belonged to a private collection and did not form part of the official library of the palace.

¹⁾ Restoration after IV R. 18 b No. 2 Rev. 7 and SBP. 164, 37. See ZIMMERN in PERY, *Sin* p. 12.

²⁾ This is part of the first line of a prayer to Sin and is entered in the Assyrian catalogue, IV Raw. 53 III 49 + BL. 103 Rev. 7, *elim-ma ġir-ra ša ilu Sin*. See RA. 18, 159.

³⁾ For this title see THUREAU-DANGIN, *Sargon* 428.

R. A. I 157.

1. <i>d. Babbar an-šag-šú tu-tu-du-zu-dé</i>	1. Shamash, when thou enterest into the midst of heaven, ¹⁾
2. <i>a-na ki-rib ša ša-me-e ina e-ri-bi-ka</i>	
3. <i>giš si-gar kug an-na-ge silim-ma ġu-mu-ra-ab-bi</i>	3. May the bar of the shining heavens speak peace to thee.
4. <i>ši-gár ša-me-e el-lu-tum šul-ma liḫ-bu</i> ²⁾ -kum	
5. <i>giš ig an-na-ge sub ġu-mu-ra-ab-bi</i>	5. May the door of heaven salute thee with prayer.
6. <i>da-la-at ša-me-e lik-ru-ba-a-kum</i>	
7. <i>dingir nig-si-di sukkal kenag-gà-zu si ġu-mu-ra-ab-di-di-e</i>	7. May Justice, thy beloved messenger, guide thee.
8. <i>Mi-ša-rum su-uk-kal-lum na-ra-am-ka lištešir-kum</i>	

¹⁾ *an-šag* is rendered by *išil šamē*, "horizon of heaven," Sm. 690, 1 and that is clearly the meaning when the sun's rising is described.

²⁾ Sic! The subject *šigaru* is singular and one expects *liḫbi*. Apparently the Semitic version construed *šigar* and *dalat* (line 6) as plurals.

- | | |
|---|--|
| <p>9. <i>É-bār-ra ki-tuš nam-lugal-la-zu-šú nam-mağ-zu pa-én-ni-ib</i></p> <p>10. <i>ana É-bār-ra šu-bat be-lu-ti-ka ši-ru-ut-ka šu-u-pi</i></p> <p>11. <i>d.Šú¹⁾-nir-da nitalam-kenag-gà-zu ġul-la-bi ġe-mu-un-da-ġi-ġi</i></p> <p>12. <i>ilat Aja ħi-ir-tum na-ra-am-ta-ka ħa-di-iš li-maḥ-ħi-ir-ka</i></p> <p>13. <i>šag-zu a-šed ġa-ma-an-ġun-gà</i></p> <p>14. <i>lib-ba-ka ne-iḥ-tum li-ni-iḥ</i></p> <p>15. <i>ħi-sig nam-dingir-ra-zu ġu-mu-ra-an-gà-gà</i></p> <p>16. <i>nap-ta-an i-lu-ti-ka liš-ša-kin-ku²⁾</i></p> <p>17. <i>ur-sag šul d.Babbar me-ur ġe-i-i</i></p> <p>18. <i>ḵar-ra-du iṭ-lum ilu Šamaš (ina išten li-šāni) li-it-ta-i-du-ka</i></p> <p>19. <i>am É-bār-ra ġin-na ġir-zu si-ge-im-di</i></p> <p>20. <i>be-el (Ebarra) a-lik pa-dan-ka li-šir</i></p> <p>21. <i>ilu Babbar kaskal-zu si-sá-ab ġar-ra-an-ġi-na kenur-zu-šú ġin-na</i></p> <p>22. <i>ḵar-ra-an-ka šu-šir ur-ḥa ki-nam ana du-ru-uš-ši-ka a-lik</i></p> <p>23. <i>d.Babbar kalam-ma-ka sá-kud ka-áš-bar-bi si-sá-bi za-e-me-en</i></p> <p>24. <i>ša ma-a-ti da-ġā-nu ša pu-ru-us-si-e-ša muš-te-šir-ša at-ta</i></p> | <p>9. Make glorious thy fame in Ebarra, abode of thy lordship.</p> <p>11. May Aja thy beloved spouse joyfully come to meet thee.</p> <p>13. May thy heart repose in peace.</p> <p>15. May the banquet of thy divinity be set for thee.</p> <p>17. O heroic and strong Shamash, with one tongue may they praise thee.</p> <p>19. O lord of Ebarra hasten, may thy path be straight.</p> <p>21. O Shamash direct thou thy way and walk in (thy) true course (until thou comest) to thy subterranean abode.³⁾</p> <p>23. O Shamash, thou art the judge of the Land, of its counsels thou art its director.</p> |
| <p>25. <i>enim-enim-ma ki-(šub) d.Babbar-kam ša erib Šamši</i></p> <p>26. <i>amelāšipu arki riksi ru-um-mi-i šu-luḥ-ḥi ru-ub-bi-i</i></p> <p>27. <i>imannu(nu)</i></p> | <p>25. Incantation, prayer of prostration to Shamash at sunset.</p> <p>26. The magician, after the ritual installation is removed and the handwashing run away,</p> <p>27. shall recite it.</p> |
| <p>28. <i>d.Babbar an-kug-ta è-a kima labiri-šu šaṭir-ma bari-im duppi ilu Nabu-udammik mar Iddin-ilu Adad⁵⁾</i></p> <p>The variant has the following colophon:—</p> <p><i>a-na ilu Nabu be-lī-šu ilu Nabu-balaṭ-su-ik-bi apil É-sag-ila-a-a a-na balāṭ napšati-šu ilu Nabu-bān-apli apil É-sag-ila-a-a ú-še-eš-ṭir-ma ina É-zi-da ú-ki-in</i></p> | <p>28. O Shamash, in the shining heavens arise.⁴⁾ According to its original it has been written and collated. Tablet of Nabu-udammik son of Iddin-Adad.</p> <p>For Nebo his lord, Nabubalatsu-ikbi, son of Esagilā, for the life of his soul has caused Nabubanapli son of Esagilā to write (this tablet) and he has placed it in Ezida.</p> |

¹⁾ Or *Šenirda*, CT. 25, 25, 31.

²⁾ Var. *ka*.

³⁾ *ki-úr*, "roof of the earth," underworld room, cosmological name of the chapel of the earth goddess in Ekur, see BL. 138. The Semitic rendering *durūššu* usually means foundation, a practical sense derived from a cosmological concept. Buildings repose upon the bosom of the lower world.

⁴⁾ Catch line of the next tablet. Var. omits the catch-line.

⁵⁾ *ÁŠ-AN-ŠUR*. The same name occurs in STRASSMEIER, *Nbk.* 90, 21 and is entered in TALLQUIST, *Neubabylonisches Namenbuch* p. 78 as *Ina-ili-eṭir*.

K. 5992.

Last Tablet of a Liturgy to Enlil, containing the Penitential Prayer.

Obverse.

- | | |
|---|---|
| 1. <i>am erin-na di-di šag-zu</i> [<i>ge-en-ḡun-gâ</i>] | 1. O wild bull, who scatters his people, may |
| 2. <i>ri-i-mu mu-di-il um-ma-ni-šu lib</i> -[<i>ba-ka</i>
<i>li-nu-uh</i>] | thy heart [repose]. |
| 3. <i>am á-bi gūr-gūr-ra šag-zu</i> | 3. O lord, whose might is formidable, may |
| 4. [<i>be</i>]- <i>lum ša e-mu-ka-a-šu ka-ab</i> -[<i>ra lib</i> -
<i>ba-ka</i>] | thy heart [repose]. |
| 5. <i>am</i> (?) <i>KA+LI</i> (?) <i>-KA+LI</i> (?) | 5. O wild bull? thunder(?) |
| 6. [<i>ri-i-mu</i> (?)] <i>ra</i> (?) ¹⁾ <i>-me-mu</i> | 7. Wild bull, who causes heaven and earth |
| 7. [<i>aman-ki-bi-da</i>] <i>sig-ga</i> | to quake |
| 8. [<i>ri-i-mu mu-nar</i>]- <i>riṭ šamé u irši-tim</i> | 9. Impetuous wild bull, thou whose teeth . . |
| 9. [<i>am</i> <i>ù-na</i>] ²⁾ <i>lù erim-ma sū-</i>
<i>zu</i> (?) | upon the foe |
| 10. [<i>ri-i</i>]- <i>mu kad-ru ša ana aḫ-bi šin-na-at</i> -
[<i>ka</i>] | 11. That <i>makest</i> secure the cattle stalls |
| 11. [<i>amas mu</i>]- <i>un-gi-na</i> | 13. of might |
| 12. [<i>mu-k</i>] <i>in</i> (?) <i>su-pu-ri</i> | 15. Wild bull, the of the foes, whose |
| 13. <i>tíl-la</i> | horns are split. |
| 14. <i>e-mu-ki</i> | 17. |
| 15. [<i>am</i> <i>eri</i>] <i>m-e-ne</i> | 19. I will tell him of my my misery |
| 16. [<i>ri-i-mu</i>] <i>za'-i-ri kar-na-šu</i>
<i>pi-ta</i> -[<i>ti-ma</i>] ³⁾ | |
| 17. <i>A.ŠI</i> (?) <i>-e-ne-a mu-un-búr</i>
. | 21. Lift up thy head and behold me faith-
fully. |
| 18. <i>gaš</i> (?) <i>-ra-a-ti mu</i> | 23. Unto the lifting of my hand stand forth |
| 19. <i>ga-an-na-ab-dúg ág</i> -[<i>gi-ga-mu</i>] | and [hear my prayer]. |
| 20. [. <i>ia</i>] <i>lu-uḫ-bi-šu ma</i> -[<i>ru-uš-ti-ia</i>
.] | |
| 21. [<i>sag-zu</i>] <i>zi-mu-un-ši-ib i-be</i> -[<i>zid bar-mu-un</i> -
<i>ši-ib</i>] | |
| 22. [<i>ri-ši</i>]- <i>ka šu-uḫ-ka-a ki-niš</i> [nap-lis-an-ni] | |
| 23. [<i>šu-il-la</i>]- <i>mu-šú ba-an-gub zūr</i> -[<i>ra-mu mu-uš</i> -
<i>tuk-ma-ab</i>] | |
| 24. [<i>a-na ni-iš ga</i>]- <i>ti-ia i-zi-za-am-ma</i> [še-me
<i>tes-li-ti</i>] ⁴⁾ | |

¹⁾ Or *da*?²⁾ For *u-na* = *kadru*, see the text published by GADD in the *Tallquist Volume*, *Studia Orientalia*, 33, 3 *am-ù-na* = *ri-mu kadrutu*; *ù-na* = *kadriš*, KAR. 14 II 10; *ù-na gub-ba* = *ša* [*kad-riš*] *izazzu*, BL. 115, 1—13; cf. HILPRECHT, OBI. 128, 4; OECT. I 14, 26, &c.³⁾ Cf. *kar-nu(ni) pi-ta-a-tu(ta)* = *si-gal-gal*, "the split horned," designation of an animal, CT. 17, 12, 9: *ibid.* l. 10, *si-bar* = *kar-mu pitātu*.⁴⁾ Cf. K. 4926, 15—16.

Priest.

25. [mu-lu er-]mar mu-un-túm gín 25. He who institutes liturgical song am I
 26. [ša tak-rib-]tum šak-na a-[na-ku]¹⁾ . . .
 27. ní-te-na

(Not many lines missing.)²⁾

Reverse.

- | | |
|--|---|
| <p>1. [salegi]? urú [é
 a-ra-zu dé-ra-ab-bi]
 2. [ru?]-ba-tum áli u bîti [.
 tes-li-ti liḫ-bi-ka]
 3. [sukkal-]maḡ-zu kingal d.Nusku-[ge zūr dé]³⁾
 4. [suk-]kal-la-ka ši-ru mu-'i-ir-[ru d.Nusku
 ik-ri-bi liḫ-bi-ka]
 5. [i-]be-zid bar-mu-un-ši-ib dé-[ra-ab-bi]
 6. ki-niš nap-lis-su [liḫ-bi-ka]
 7. [sag-]zu zi-mu-un-ši-ib dé-[ra-ab-bi]
 8. [ri-]ši-ka šu-uk-ki-šu [liḫ-bi-ka]
 9. [šag-zu] dé-en-na-ḡun-gà dé-[ra-ab-bi]
 10. [lib-ba-]ka li-nu-uḫ-šu [liḫ-bi-ka]
 11. [bar-zu] dé-en-na-šed-dé [dé-ra-ab-bi]
 12. [ka-]bat-ta-ka lip-šaḫ-šu [liḫ-bi-ka]
 13. [šag-zu šag-]ama tu-ud-da-gim ki [ḡa-ma-gí-gí
 14. [lib-ba-]ka ki-ma um-mi a-lí-tim [a-na-
 aš-ri-šu li-tur]
 15. [ama tu-ud-da a-a tu-ud-da-gim ki [ḡa-ma-
 gí-gí]
 16. ki-ma um-mi a-lit-ti a-bi a-li-di a-[na
 aš-ri-šu li-tur]</p> | <p>1. May the <i>princess</i> of city and temple, ,
 address prayer to thee.
 3. May thy great messenger, the herald Nusku,
 intercession speak to thee.
 5. "Behold him faithfully," may he say to thee.
 7. "Lift up thy head unto him," may he say
 to thee.
 9. "Let thy heart repose toward him," may
 he say to thee.
 11. "Let thy soul be at rest toward him,"
 may he say to thee.
 13. May thy heart like that of a child-bearing
 mother, return to its place.
 15. Like a child-bearing mother, like father
 who has begotten, return to its place.</p> |
|--|---|
-
- | | |
|--|--|
| <p>17. [er-]šag-ḡun-gà 50-ám mu-bi-ím
 18. [urú?]-a é umun-e a-iš⁴⁾</p> | <p>17. A penitential psalm. Fifty are its lines.</p> |
|--|--|

¹⁾ Restorations uncertain. One expects *ša takribtum šakintum ublakku*. See BL. 121, 15 and note 2; 126, 42.²⁾ For a parallel text to fill in this lacuna, v. BL. 126—7. ³⁾ Cf. BL. 113, 16.⁴⁾ This line gives the title of the psalm or liturgy, which followed. Line 17 proves that the ordinary word *eršemma* is identical in meaning with *eršagḡunga*; cf. BL. 123, 9—11 and K. 5137.

K. 4812.

- | | |
|---|---|
| <p>1. dúg-mu šu-a-ga-ni-ib-gí niḡ šu-nu-gí-gí
 2. a-ma-ti lu-ša-an-ni ul šá šu-un-ni¹⁾
 3. ú-ḡub-me-en dul-la-ab²⁾ i-be-nu-un-[bar]</p> | <p>1. I will repeat my words, the words not to
 be repeated.
 3. I am become deaf, and dumb; I see not.</p> |
|---|---|

¹⁾ Cf. IV R. 27 a 42—3.²⁾ The Imp. mood here is difficult to explain, "Let me be dumb"?

- | | |
|---|---|
| <p>4. [su]-uk-ku-ka-ku ka-at-ma-ku ul a-na-aṭ-
ṭa-al</p> <p>5. mu-e-dug-ga-ta im-ma-ni-[in-
dirig]</p> <p>6. e-li ša [tak-ba]-a tu-ta-at-te-[ir]</p> <p>7. im-dug-ga-zu ḡa-ba-ab-[ri]</p> <p>8. šá-ar-ka ṭa-a-bu li-zi-ka-am-ma</p> <p>9. gi-li-bar nir¹)-gi da-da-šu-mu-un-dib-[ba]</p> <p>10. ki-ma ka-ni-e ina i-di-ib-ti at-[tal-lak](?)</p> <p>11. dingir-mu šul-a-lum-mu dū-ab</p> <p>12. i-lí en-ni-it-ti [pu-tur]</p> <p>13. mu ki ni-ti-en-na-ta i-be-zi-
bar-[ra-ab]</p> <p>14. li(?) iš-tu a-šar aš-ba-ta ki-niš
nap-[lis]</p> <p>15. [a-ra-zu-mu giš-tuk-]ma-ab šag-izi-īm-mu [šu-
te-ma-ab]</p> <p>16. [tas-li-ti še-mi-i] un-ni-ni-ja [li-ki-i]</p> <p>17. [šag-zu dé-en-na-ḡun-gà bar-zu dé-en-na]-šed-
[de]</p> <p>18. [lib-ba li-nu-uḥ ka-bat-ta-ka] li-[ip-šah]</p> <p>19. [šag-zu šag ama-tu-ud-da-gim ki-]bi-šú [ḡa-
ma-gí-gí]</p> <p>20. [ama tu-ud-da a-u tu-ud-da-gim ki-bi-šú
ḡa-ma-gí-gí]</p> | <p>5. Thou exceedest what thou hast <i>spoken</i>.</p> <p>7. May thy good breath blow.</p> <p>9. Like a reed in the whirlwind I stagger.</p> <p>11. O my god, absolve my sin.</p> <p>13. My, from the place where thou
sittest, behold faithfully.</p> <p>15. Hear my supplication and receive my prayer.</p> <p>17. [May thy heart be at peace, thy soul] repose.</p> <p>19. [May thy heart like the heart of a child-
bearing mother return] to its place.</p> <p>20. [As a child-bearing mother, as a begetting
father, may it return to its place].</p> |
|---|---|

¹) This passage proves that in SBH. 1, 23 *gi-li-bar* = *apparū*, marsh; cf. SBP. 40, 23; 80, 24; SBH. 73 Obv. 3; CLAY, *Morgan*, IV 11, 15. *NIR* is certain, and consequently *KID* in CT. 19, 36, Sm. 6, 14, *im-KID* = *edēbu ša šāri*, is to be corrected to *NIR*. *gi* is for *gi-īm* = *kima* here.

Tablet of Psalms to a Goddess and to Enlil.

eršagḡunga.

The text of this composition has been obtained by combining K. 5098 (MEEK, No. 9) with K. 4898 (IV Raw. 27, No. 2). In the publication of K. 5098 the editor confused the Obverse and Reverse. The Obverse contains a fragment of an *eršagḡunga* to a goddess, probably Ninlil or Ishtar. The Reverse carries a few lines of a similar psalm to Enlil. A duplicate of the Enlil psalm is the Reverse of K. 4898. On K. 4898, the Enlil psalm began near the bottom of the Obverse. I have restored the latter portion of this psalm and suppose that it was followed by the royal colophon. The two duplicates probably carried only these two penitential psalms. For a previous edition of IV R. 27, No. 2, where the additions to K. 4898 by PINCHES on page 6 of *Additions and Corrections* were overlooked, see SBP. 220. A tablet with similar content is SBH. 30 = BL. 124—130; here the composition consists of two penitential psalms also. Both tablets have single columns.

Obverse of K. 5098 (MEEK, No. 9).

Psalm to Ninlil(?).

1. [šag-zu] me-na-aš ġun-[gà bar-zu me-na-aš sed-]dé	1. How long until thy heart repose, thy mind be calmed?
2. [a-di ma-ti] lib-ba-ki li-nu-uh [ka-bat- ta-ka] lip-šaḥ	
3. [ki-dūr-ne-ġa-za] dūr-gar-ra-zu-dé	3. When thou takest thy seat in thy peaceful abode,
4. [šu-bat ne-]iḥ-ti-ki ¹⁾ ina a-ša-bi-ki	5. May thy mighty command thee to repose.
5. [. -maḡ-]zu ġun-gà ġu-mu-ra-ab-bi	7. May address prayer to thee.
6. [. -ki ši-]i-ru nu-uh liḫ-bi-ki	
7. zūr-zūr dé-ra-ab-bi	9. May address petition to thee.
8. ik-ri-bi liḫ-bi-ki	
9. a-ra-zu dé-ra-ab-bi	
10. tes-li-tam liḫ-bi-ki	
11. [šag-zu ġe-]en-ġun-gà [bar-zu ġe-en-sed-dé dé]	11. [May he say to thee "Let thy heart repose thy mind be calm."]
12. [lib-ba-ki li-nu-uh ka-bat-ta-ki lip-šaḥ liḫ-bi-ki]	
[er-šag-ġun-gà X-ám mu-bi-im d. Nin-lil- kam(?)]	A penitential psalm, ? are its lines, to Nin- lil(?).

¹⁾ Restored from Hammurabi Bilingual 30, KING, LIH. III 178.

Reverse of K. 5098 + 4898 (IV R. 27, No. 2).

Psalm to Enlil.

2. [. mu-sá-kug-g]a-ba ¹⁾ -[dé]	2. at the mention of his holy name,
3. [. d. Nun-gal-e-ne ka-šu-ma]-ra- an-gál-li-eš	3. the Igigi bow their faces.
4. [mu-sá-kug-ga-ba-dé d. A-nun-na-ge-e-ne ki-a b]e-in-su-ub-su-ub	4. At the mention of his holy name the Anun- naki kiss the earth.
5. a-na zi-kir šūmi-šu el-li	
6. [. ilu]Igigi ap-pa i-lab-bi-nu	
7. [a-na ²⁾ zi-kir šūmi-šu el-li ilu A-nun-na-ki] kaḫ-ka-ru ú-na-aš-ša-ku ³⁾	
8. kur-gal d. En-lil-lá im-ġar-sag ⁴⁾ ġú-bi an-da ab-di-a	8. O great mountain Enlil, imġarsag, whose head rivals the heavens,

¹⁾ MEEK's copy has zu.²⁾ This is the last line of the obverse on K. 4898 which has a-na zi-³⁾ Lines 3—7 are restored from IV R. 9a 57—60.⁴⁾ imġarsag has apparently the same meaning as ġarsag; note Im-ġar-sag-kur-kur-ra šadū aralli, "Imharsag of the lands, the mountain of the lower world," WINCKLER, Sargon p. 128, 156 and the name of the temple Ĥarsagkur-kurra in Tiglath pileser I 26.

9. *zu-ab-kug-ga-bi suĝ-bi ùr-ùr-e*¹⁾ 9. Whose foundation is laid in the pure abyss,
 10. *ša-du-u rabu-u ilu Enlil im-ĝar-sag ša*
ri-ša-a-šu ša-ma-mi ša-an-na
 11. *ap-su-u el-lim šur-šu-du uš-šu-šu*
 12. *kur-kur-ra ani ban-da ba-da-nà-a-gim* 12. Who reposes in the lands like a furious
 13. *i-na matāti ki-ma ri-mi iḫ-du*²⁾ *rab-šu* wild ox,
 14. *si še-ir-zi-si d. Babbar mul-mul-la-gim* 14. Whose horns gleam like the rays of the
 15. *ḫar-na-a-šu ki-ma ša-ru-ur ilu Samši it-ta-*
*na-an-bi-tu*³⁾ sungod,
 16. *mul-an-na dil-bad-du i-si-iš lá-a-gim* 16. Like a shining star of heaven, full of
 17. *ki-ma ḫak-ḫab šami-e na-bu-u*⁴⁾ *ma-lu-u*
ši-ḫa-a-ti lamentation.
 18. *ama-gal d. Nin-lil-li ur É-šár-ra*⁵⁾ *ĝ-li É-kur-*
*ra me-te ĝi-gūn-na*⁶⁾ *nin E-kenur-ra* 18. May the august mother Ninlil, exuberance
 19. *um-mu rabi-tum ilat Ninlil bal-ti Ešarra*
ku-uz-bu E-kur si-mat bit ĝi-gu-ni-e
ru-bat bit Kenur of Ešarra, abundance of Ekur, adorn-
 20. *gù-dé-ra*⁷⁾ *ní-tūr-tūr-zu*⁸⁾ *gù-dé-ra ní-tūr-*
tūr-ra-zu ment of the house of the dark chamber,
 21. *liš-te-me ti-[nin-ka liš-te-me] ti-nin-ka* princess of Kenur,
 22. *a uru Nibru-[ki]-bi ĝu-mu-ra-ab-bi* 22. "How long shall the of Nippur
 23. *a-ḫu-lap â[lu Nippur-ki . . .]-ši-ša liḫ-*
bi-ka be?" may she say to thee.
 24. *šag-zu ĝe-en-na-[ĝun-e bar-zu ĝe-en-na-sed-*
dé ĝu-mu-ra-ab-bi] 24. "May thy heart repose, thy mind be
 25. *lib-ba-ka [li-nu-uḫ ka-bat-ta-ka lip-šah*
liḫ-bi-ka] calmed," may she say to thee.
 26. *dīm-me-ir an*¹⁰⁾ *[dīm-me-ir ki umun ĝun-gà*
ĝu-mu-ra-ab-bi-ne] 26. May the gods of heaven and the gods of
 earth say to thee, "O lord repose."

[er-šag-ĝun-ga X-ám mu-bi-im d. En-lil-kam]

A penitential psalm, ? are its lines, to Enlil.

¹⁾ Glossed *uš-uš-e*, on K. 4898.

²⁾ *iḫdu*, Hebrew יָקַד, burn, be passionate; see SIDERSKY, *AJSL* 35, 222.

³⁾ Last line on K. 5098.

⁴⁾ On *nabû*, shine, see THUREAU-DANGIN in *RA* 10, 224 and 11, 145, 32.

⁵⁾ *Ešarra*, House of the universe, or the world, is only an epithet of the earth and of Ekur, temple of the earth god. Note II R. 59, 21 *d. Šaḫan* the watchman of *E-šár-ra* and CT. 24, 8, 11 of *E-kur-ra*. Ninurta as son of Enlil is called *ilitti Ešarra*, KING, *Magic*, 2, 12. Marduk is the son of *Ešarra*, B.A. V 330, 18; MVAG. 1903, No. 5 p. 89.

⁶⁾ *ĝigunû* is the chamber of a stage tower and the earthly counterpart of the abode of the dead. Here the *ĝigunû* of the stage tower in Nippur is meant. It was called also *Arallû*, see SBP. 218, 7 and 5.

⁷⁾ The only example of *ĝu-ra* = *šemû*.

⁸⁾ For *ní-tūr-tūr* = *utnimu*, see *RA* 12, 81, 27. The text of K. 4898 has *ti-nin-ka*.

⁹⁾ i. e., hear our prayer to thee and intercede for us. ¹⁰⁾ So read.

K. 4648.¹⁾

1. *ana ili*²⁾ 1. Unto god
 2. *ama d. Innini šag-ba [uku-mu dib-ba-ni?]* 2. Unto Ishtar whose heart [is wroth against
 3. *ana ilat Iš-tar ša libba-ka*³⁾ *[eli-ia išbusu]* me?]

¹⁾ Fragment of an *eršaghunga* to Ishtar, lower part of the Obverse. For a collation of a few lines, see HAUPT, *ASKT*. 178. ²⁾ *NI* = *ilu*. Also I. 12.

³⁾ Sic! Semitic version has second person here, but third person correctly in the other lines.

- | | |
|--|---|
| 4. <i>er-ra mu-un-da-ab-bi</i> [<i>šag-bi dé-en-na-túg-e</i>] | 4. I have recited prayers. May her heart repose. |
| 5. <i>šir-ri mu-un-na-ab-bi</i> [<i>bar-bi dé-en-šed-dé</i>] | 5. A song I have recited unto her. May her soul be pacified. |
| 6. <i>šir-ḥa lu-uḫ-bi-šù</i> [<i>kabatta-šu lipšaḥ</i>] | 7. When her heart is appeased |
| 7. <i>šag dé-en-na-túg-e enim-ma</i> | 9. When her soul is pacified |
| 8. <i>ina nu-uḫ libbi-šù pi-</i> | |
| 9. <i>bar dé-en-na-šed-dé nig-</i> | |
| 10. <i>ina šup-šu-uḫ ka-bat-ti-šù e-</i> | 11. O god[dess] without thee, not |
| 11. <i>ḏim-me-ir zag-zu-ta nu</i> | 13. O my mother Innini, without thee names are not named. ¹⁾ |
| 12. <i>ilu</i> [<i>ul-ḫa</i>] <i>nu-uk-ka ul</i> [. . .] | |
| 13. <i>ama d. Innini-mu za-da nu-me-a mu nu-mu-da-pad-da</i> | 15. O my goddess, thy angry heart has caused me woe. |
| 14. <i>ilat Iš-ta-ri ina ba-li-ka šu-me ul</i>
<i>na-nu</i> (?) | 17. O my mother Innini, thy has enfeebled me. |
| 15. <i>ḏim-me-ir-mu šag me-ra-zu ma-ra mu-un-gig-ga-mu</i> (?) | 19. Like a faithless child hast thou treated me. |
| 16. <i>ilu libba-ka iz-zu ia-a-ti ú-šam-ri-ša-an-ni</i> | |
| 17. <i>ama d. Innini-[mu zu] ma-ra mu-un-tūr-tūr-ra-mà</i> | 21. O my goddess, thou whose heart is wroth against me. |
| 18. <i>ilat Iš-ta-ri ka</i> [<i>ia-a-</i>] <i>ti un-niš-an-ni</i> | 23. O my mother Ishtar, thou whose heart has me. |
| 19. <i>tūr-ra nu-gi-na-gim ma-ra</i> [<i>mu-un</i>]- <i>mal-mal-e-ne</i> | 25. [My heart] my soul is afflicted (?). |
| 20. <i>ki-ma ma-a-ri</i> [<i>la ki-nim ia-a-ši</i>] <i>taš-ku-na-an-ni</i> | 27-28. |
| 21. <i>ḏim-me-ir-mu</i> [<i>šag?</i>]- <i>zu ugu-mu šag-dib-ba-ge</i> | |
| 22. ? <i>ili-ja</i> [<i>ša libba-ka</i>] <i>iš-bu-su i-li-ja</i> | |
| 23. <i>ama d. Innini-mu šag</i> -. <i>zu</i> [<i>mu-un</i>]- <i>mà</i> | |
| 24. <i>iš</i> -. <i>an-ni</i> | |
| 25. [<i>šag-ga-zu?</i>] <i>mu-un</i> -. [<i>bar mu-un-zi-ib-ba-ri</i>] ²⁾ | |
| 26. <i>ka-bat-ti it-ta-az?</i> [<i>rab</i>] | |
| 27-28. | |

¹⁾ Cf. RA. 16, 92, No. 55, 4, where Ishtar is said to have chosen the name of a man.

²⁾ For *bar zi-ib*, cf. *šag zi-ib-ba* = *ina zurub libbi*, ASKT. 122, 12, *zi-ib-ba lu-lu* = *zarbiš dulluḫ*, SBP. 66, 26.

K. 4664.¹⁾

Penitential Psalm to a God.

3. *na-ām-tag-ga* [*keš-da-ni-bi duḫ-ab*]²⁾
 4. *an-na-šu u še-ri-is-s[u puṭur]*
 5. *ag-gig-gig-ga-bi* [. . .]
 6. *mar-ša-ti-šu*

Absolve his wrong-doing and his misdoing.

His woes

¹⁾ Flake from a large single column tablet.

²⁾ Conjecturally restored from KAR. 161 R. 15.

7. *i-be-lul ù-nu-ku-ku*: [*di-lib-tu la ṣa-li-lat* :]
The trouble¹⁾ which sleeps not
8. *su nu zī-ib-ba* *kuš-[ni si-si(?)]*
9. *la tu-ub ši-ri* *u-su-uh*
Dispel the unhappiness.
10. *ág na-ám nu-šág-ga* *kuš-ni si(?)-[si?]*
11. *mim-ma la dam-qa* *u-su-uh*
Dispel whatsoever is unwholesome.
12. *šu-bar ši-bi ag-a-ab* *ši-bi ba-mu-u[n-na-an]*
13. *ki-is-su*²⁾ *na-piš-ta-šu* *ki-is-su*²⁾ *na-piš-[ta-šu]*
Deliver his soul, grant him the breath of life.
14. *ud-gim a-ba-an-na è-en: ši-bi lag-ga-[ab]*
15. *ki-ma ù-mi i-mi-ni-šum-ma e-tu: hu-tu-[up napišta-šu]*
Like the daylight make him for me, and grant!
Make joyful his soul.³⁾
16. *šag-zu dé-en-ḡun-gà* *bar-zu dé-en-šed-[de]*
17. *lib-ba-ka li-nu-uh-šu* *ka-bat-ta-ka lip-[šaḥ-šu]*.
May thy heart be at peace with him, thy mind appeased with him.
18. *ur-sag d.Asar-lù-dug e-ri-za šag-zu dé-en-ḡun-gà*
19. *ḡar-ra-du ùu Marduk ana arad-ka lib-ba-ka li-[ni-iḥ]*
May the heroic Marduk cause thy heart to be at peace with thy servant.
20. *umun d.En-bi-lu-lu e-ri-za bar-zu dé-en-[šed-dé]*
21. *be-lum [ùu E. ana arad-]ka ka-bat-[ta-ka li-pa-aš-ši-iḥ]*
May the lord Enbilulu cause thy heart to be appeased with thy servant.
22. *šag-zu [dé-en-ḡun-gà bar-zu dé-en-šed-dé]*
23. *[lib]ba-ka linuḥ* *kabatta-ka lipsaḥ]*
Here followed titles of the god with the refrain *šag-zu*, &c., and *bar-zu*, &c.,
and a terminal line *er-šem-ma d.X-ge*, as on Sm. 954 = AL.³, 136.

¹⁾ From the parallel passage, CT. 16, 31, 121, apparently a demoness, "she of wicked eyes."

²⁾ For *ḡis-šu*, *ḡāšu* correctly renders *ba*, but *šu-bar-ag* means "to bring about deliverance," *šuburā šakānu*, cf. KAR. 42 R. 27, and *Epic Creat.* p. 170, 36, *šuburā-nā taškunū*; also *šubarātu*, deliverance, WEIDNER, H. B., 87, 15. For *šubar-ag*, to grant, give, v. IV R. 17 a 20; read, *šu-bar -in-na-ab-ag-e-ne* = *upakku-ka*, they have entrusted to thee.

³⁾ This line presents several new facts for philology. *a-(ba-an-na)* = *emū*, to make like, is for *è(d)* = *šūḡū*, *šūḡū*, bring into existence. *è-(en)* = *etū*, probably supplies the restoration *è* = *c-[tu-u]*, Sm. 1300, 37, and the Assyrian cognate of Arabic *عطو*, in III form, to grant, give. *lag-ga-(ab)* = *ḡatāpu* is a probable restoration and fixes the meaning of *bar* = *ḡatāpu*, to brighten, warm, heat, SAI. 1010, and *ḡud*, *ḡad* = *ḡutpu*, burnish, lustre.

K. 5001.

Obverse.

- | | |
|--|---|
| 1. <i>mu-na'-ir?</i> [<i>lim-ni</i>] | 1. Slayer(?) of [<i>the evil ones</i> ,] |
| 2. <i>ù-mu-un il-la izi-sú-ud</i> | 2. O lord, bearer of the torch, that consumest |
| 3. <i>be-lim na-ši ṭi-pa-ri mu-ḡa-am-me-iṭ aḡ-bi</i> | in fire the foes, |
| 4. <i>dū-dū kur nu-še-ga, šag-zu ág</i> | 4. Annihilator of the disobedient land, thy |
| 5. <i>na-si-iḥ ma-at la ma-gi-ri, libba-ka</i> | heart |

- | | |
|--|--|
| 6. <i>suĝ erim-ma zi, šag-zu ág</i> | 6. Exterminating the life of the wicked, thy heart |
| 7. <i>mu-bal-li na-piš-ti rag-gi, libba-ka</i> | 8. Who rainest brimstone and fire upon foes, thy heart |
| 8. <i>šeg izi-dāg-bi-ta gú erim-ma, šag-zu ág</i> | |
| 9. <i>mu-ša-az-nin ab-ni u i-ša-ti eli aġ-bi, libba-ka</i> | 10. From whose the foes escape not. |
| 10. <i>mu-lu bi-ta, erim-ma nu-è-ne</i> | 12. |
| 11. , <i>aġ-bi la uš-šu-u</i> | |
| 12. <i>nam-mu-un-ši-DU</i> | |

Reverse.

- | | |
|--|--|
| 1. - <i>tu</i>
<i>erim (?) -ma?</i> | 1. the
distress of my body |
| 2. <i>ar-ka lim-nu ša</i>
<i>zu-um-ri-ia</i> | |
| 3. [<i>mu-</i>] <i>lu e-ri-za šag-[zu dé-en-</i>
<i>na-suĝ-[suĝ?]</i> | 3. O lord, unto thy servant may thy [<i>angered</i>]
heart be <i>glad (?)</i> ¹⁾ |
| 4. [<i>dim-</i>] <i>me-ir-mu mu-lu zūr-[ra-ge] zūr dé-ra-</i>
<i>ab-bi</i> | 4. May my god, he of intercession, address
intercession unto thee. |
| 5. [<i>ama</i>] <i>d. Innini-mu mu-lu a-[ra-zu-ge a-ra-</i>
<i>zu]</i> | 5. May the mother, my goddess, she of peti-
tion, address petition unto thee. |
| 6. <i>d. Mar-tu-e mu-lu [ġar-sag-gà-ge zūr]</i> | 6. May Ramman, lord of the mountains, ad-
dress intercession unto thee. |
| 7. <i>d. Gú-bar-ra gašan [gú-edin-na-]ge a-ra-zu</i> | 7. May Gubarra, queen of the plains, address
petition unto thee. |
| 8. <i>d. Am-an-[ki am uru zī-ib]-(ki)-[ba-ge] zūr</i> | 8. May the god, Ram of Heaven and Earth,
ram of the Beneficent City, address inter-
cession unto thee. |
| 9. <i>ama éš-maġ [d. Dam-gal-nun-na-ge a-ra-zu]</i> | 9. May the mother of the vast abode, Dam-
kina, address petition unto thee. |
| 10. <i>d. Asar-[lù-dug umun Tin-tir-(ki)-ge zūr]</i> | 10. May Marduk, lord of Babylon, address inter-
cession unto thee. |

¹⁾ The phrase is unknown to me. For *SUH* = *mašāhu*, v. RA. 10, 79, III 10, *SUH* (su-ku, su-úb) = *mašāhu*.

Sm. 306 (Neobabylonian).

- | | |
|--|---|
| 1. <i>i-ni-ka</i> | 1. Thy eye |
| 2. <i>šā-ab-tám-ma-zu mu-</i> | 2. Unto thy dear one |
| 3. <i>ana bi-bil lib-bi-ka ni</i> | |
| 4. <i>e-ri-zu gur-an-ši-ib šag-izi-[tám-ni šu-te-ma-</i>
<i>ab]</i> | 4. Turn unto thy servant and receive his
petition. |
| 5. <i>ana arad-ka na-as-ġir-šum-ma un-nin-</i>
<i>[ni-šu li-ġi-e]</i> ¹⁾ | |

¹⁾ Cf. BA. V 640, 19—20; ASKT. 122, 18.

- | | |
|--|--|
| 6. <i>na-ām-tag-ga-na zī-ir-ab eše-lal [šu-bar-ra
ki-za ni-gál]</i>
7. <i>an-na-šu pu-su-us ka-[sa-a uš-šu-ru it-ti-
ka i-ba-aš-ši]</i>
8. <i>na-ām-gig-ga ġe-en-šub na-ām-[]</i>
9. <i>ana ma-ru-uš-ti lu-u na-di-ma</i>
10. <i>i-be-ġuš-a-zu šu-ni-in-il-la</i>
11. <i>ša iz-zi-iš tak-kil-mu-šu</i>
12. <i>šā-ab-kug-ga-zu áġ-ġul-a dé-en-[]</i>
13. <i>ina libbi-ka el-li ġul-lul-ta-šu lu-u²⁾</i> | 6. Blot out his wrong-doing; [to free] the
bound [is in thy power]. ¹⁾
8. He is cast upon misery and
10. Of him upon whom thou has looked in
anger
12. In thy pure heart may his shame |
|--|--|

¹⁾ Cf. IV R. 17 a 36.²⁾ So my copy.**K. 3153.**¹⁾**Obverse.**

- | | |
|--|---|
| 3. [. <i>tūr-tūr-ra</i>]- <i>ta</i>
4. <i>ina</i> ? - <i>ti-ia</i> ²⁾ <i>rab-bu</i>
5. <i>ka-mu er-sur-ra-ta</i> ³⁾ <i>ma-[ra]</i>
6. <i>ina ap-pi-ia it-bu-tu ia-[a-ti]</i>
7. <i>na-ām-tag-ga gig-ga ġul-ám ma-ra</i>
8. <i>an-ni mur-šu lim-nu ia-a-ti</i>
9. <i>ġiš-bar-nš</i> ⁴⁾ <i>ġul ús-sa-e-ne ma-ra</i>
10. <i>pa-ru-uš-šu ša lim-niš in (?) -ta-[ad-du-
u ?]</i> ⁵⁾
11. <i>mu-du-ru mu-un-sig-sig-ga ma-ra</i>
12. <i>haṭ-tu ni-tu-tum</i> ⁶⁾ <i>ia-a-ti</i> | 3. In my wearied, me
5. In my inflamed nostril, me
7. Punishment, sickness, trouble
me.
9. A flail which wickedly afflicts, me.
10.
11. A lacerating rod me.
12. |
|--|---|

¹⁾ Formerly published by MEEK, BA. 639—40 and 578—9.²⁾ A word for some part of the body ending in *tu* is required here. *šaptu*, lip, and *rittu*, hand, are both Fem. and would not agree with *rabbu* in gender.³⁾ Literally "flowing with hot tears." *itbūtu* from *nabātu*.
⁴⁾ Inverted form of *ġiš us-bar* = *ušparu*, rod of the weaver, Greek *ζεπίς*; Syn. *haṭtu*, *palu*, *šibārru*, CT. 19, 22, K. 4361 II 5. *galu uš-bar kad*, i.e., *išparu ša kitī*, weaver of linen, STRASSMAIER, Nbn. 164, 1; CT. 22, No. 45, 11. On *išparu*, weaver, and *ušparu*, staff, rod, v. DELITZSCH, H. W. *sub voce*, and STEVENSON, *Assyr. and Contracts*, No. 39.⁵⁾ The text has *NI* apparently partly erased by pressure of the thumb. The traces do not favor the reading *ad-du-u*. But *us-sa* = *redū*, follow, afflict, and one expects this verb here. If *NI* be an erasure then the Semitic word began *tu*⁶⁾ *naṭū*, to cut, split, mark a slave, is the same root as *natū* of the lexicons. That this verb has the meaning "to cut a mark upon a slave" is proved by CT. 12, 42 II 20—21, *PA-TU(du)-uzu* = *natū* and *igī-sig-sig-ga* = *natū ša panī*. The first Idgr. contains the verb *sīg* (or read *gad-du*?) and *uzu*, flesh. The second Idgr. clearly means "to cut the visage." For *sīg-sīg* note the dialectic *zī-zī* = *natū*, CT. 19, 3 C 17. Hence the Assyrian Law Code § 44 = SCHROEDER, KAV. p. 10, Col. VI 44, *inaṭtu ihaḫḫan* obviously means "he shall mark (him or her) on the flesh and shave (him or her). The meaning "cut, shear" for *baḫānu* (= *baḫānu*) is established by *ba-ḫa-an šam-mi*, HINKE, *A new Boundary Stone*, 148, 26; *šammū iḫli-šu la ba-ḫa-ni*, *Délégation en Perse* II 103, 14 and SCHEIL's note. Note also PBS. V 147, 9, *galu zī-zī* = *baḫmu*, "the sheared," i.e., one marked by shearing, and cf. *zī-zī* = *natū*, above. Of a bird, *kappa-šu ta-pa-ḫa-an-šu*, "thou shalt pluck its wing," KUB. IV 48, 3 = EBELING, MAG. I 46. This interpretation of § 44 of the Assyrian Code is shared by SCHEIL, EHELOLF, KOSCHAKER and LEWY. LUCKENBILL ventures to deny these established meanings of *naṭū* and *baḫānu*, AJSL. 39, 58—9 and actually connects *baḫānu* with *bukānu* (not *buḫānu*), the name of some object used in legal ceremonies. The difficult contract, BE. XIV 42, discussed by TORCZYNER, *Altbabylonische Tempelrechnungen*, 88—9, and LUCKENBILL, AJSL. 23, 293; 31,

13. *šu bar-mu-un-ba* (sic!) . . . *teg-teg*
 14. *ga-tum* *il-tum*
 15. *kin ġu-luġ-ġa-e-ne ma-ra*
 16. *šip-ri gal-tum ġa-a-ti*
 17. *usan šir-sir-ra*¹⁾ *ma-ra*
 18. *ķi-na-az zaķ-tum ġa-a-ti*
 19. *bil-bil-la-mu ma-ra*
 20. *mut-tum ġa-a-ti*
 21. *e-ši*
 22. *ma'-du mar-ši-iš uš-ha-[ra-ar?]*
 23. *ġul mu-un-*
 24. *ir lim-niš tu*

13. A hand me.
 15. A terrifying message me.
 17. A stinging whip me.
 19.
 21.
 22. in pain I faint (?)²⁾
 23.

Reverse.

1. *ú-a ni-pad-d]a [ní-mu-ta mu-un-zu-ta mu-un-kūr-e gašan-mu]*
 2. *[a-]kal ut-tu-u [ina la i-di ana ra-ma-ni-ġa a-kul be-el-ti]*
 3. *a ni-pad-da [ní-mu-ta nu-un-[zu-ta mu-un-nag-e gašan-mu]*
 4. *me-e ut-tu-u ina la i-di ana ra-ma-ni-ġa [aš-ti be-el-ti]*
 5. *lám-ma šed-dé ud-šū-uš i-be-zu mu*
 6. *im-ma u ka-ša-a ū-me-šam ma-ħar-ki*
 7. *[ú-a ni-]pad-da-gim ní-mu-ta mu-un-kūr-e gašan-mu*
 8. *ki-ma ša a-kal [ut-tu-u ana ra-ma-ni-ġa a-]kul be-el-tū (sic!)*
 9. *a ni-pad-da-gim [ní-mu-ta mu-un-nag-e gašan-mu]*
 10. *ki-ma ša me-e ut-tu-[u ana ra-ma-ni-ġa aš-ti be-el-ti]*
 11. *gašan-mu na-ām-tag-ga-mu ġa-a*⁴⁾ *-an [še-bi-da-mu maġ-ām]*

1. Have I sought for food and without knowing eaten by myself alone, O my queen?
 3. Have I sought for water and without knowing drunk by myself alone, O my queen?³⁾
 5. hot and cold daily I before thee.
 7. As one who seeks for food, have I eaten by myself alone? O my queen?
 9. As one who seeks for water, have I drunk by myself alone? O my queen?
 11. O my queen, many are my transgressions, [great are my sins].

80; 39, 58 should be rendered, in my opinion, as follows: — "Tablet of contract which I made with the brewers and millers; if they bring (*i-ba-ba-lu*) wine which is not good and bread which is not clean, R. shall give bread, wine and, and they shall cut a mark (upon them) and shave them (*i-na-du-u i-ba-ka-nu*)." [On *baķānu*, to pluck wool, see MEISSNER, MAG. I 2, 12, 271—283, and cf. *ka-sig-ga* (279) = *buķumu*, "wool plucking," "time of shearing," with *ka-si-ga*, OECT. III A 8, ll. 11 + 14.]

¹⁾ Cf. *me-ri šir-ra* = *paṭra zaķtum*, ASKT. 116, 3. The root *šir* probably means "to singe, burn, be hot" in this connection. See *šir* 2) in *Sum. Gram.*, p. 240 and *še-ir* = *šurruṭu*, to burn, SAI. 5462.

²⁾ Cf. *Epic of Creation*, p. 94, 6.

³⁾ I can find no parallel for the meanings of these lines, except the broken passage in IV R. 10 a 28—31. The construction placed upon these lines is entirely conjectural.

⁴⁾ For *ĤI-A* (*ġa-a*) = *ma'du*, v. RA. 10, 77, 7. Parallel passage, IV R. 10 a 36, has *maġ-ām*.

- | | |
|---|---|
| <p>12. be-el-ti an-nu-u-a [ma'-da ra-ba-a bi-ṭa-tu-u-a]</p> <p>13. <i>ib-si ši-mu zi-ir-ra</i>¹⁾ [<i>šag-zu dé-en-na-túg</i>]²⁾</p> <p>14. ma-ši na-piš-ti i-ta-šu-uš [lib-bi-ki li-nu-uḫ]</p> <p>15. <i>e-ne nam-kug-zu nu-še-bi-da ḡul-[a nu-dū-a]</i></p> <p>16. e-ki-a-am en-ḫu la i-še-iṭ ḫul-lul-tam [la e-pu-uš]</p> <p>17. <i>e-ne mu-lu ḫru-ḫru nu-un-zí-ir-zí-[ir-ra]</i></p> <p>18. e-ki-a-am ša it-ta-aš-ru-ma la iḫ-[hi-il-ša-a]</p> <p>19. <i>gašan-mu e-ri-zu-šū gur-an-ši-ib šag-izi-[tūm šu-te-ma-ab]</i></p> <p>20. be-el-tum ana ardi-ki na-as-ḫi-rim-ma li-[ḫi-i un-nin-ni]</p> <p>21. <i>gašan-mu na-an-gur-ri-en gašan-mu zag-nam-mu-u[n-zí-em-en]</i></p> <p>22. be-el-tum la ta-sa-kip-in-ni be-el-tum [la ta-nam-di-in-ni]⁴⁾</p> <p>23. <i>a-a-uku mu-[lu?] zur-ra-ge?</i>⁵⁾</p> | <p>13. It is enough, my soul faints in misery, [may thy heart be pacified].</p> <p>15. Where³⁾ has the wise not slipped and [not committed] shamefulnes?</p> <p>17. Where has he that is cautious not been afflicted?</p> <p>19. O my queen, unto thy servant turn, and receive (his) prayer.</p> <p>21. O my queen, repel me not; O my queen cast me not away.</p> <p>23. May the father <i>lord of intercession</i>,</p> |
|---|---|

¹⁾ *zi-ir* is a compound; cf. *zi-mu-un-ši-in-ir-ri* = *utaššiš*, CT. 17, 10, 70.

²⁾ So perhaps after ASKT. 122, 14.

³⁾ See SBP. 120, 1, *e-ne*, *in*, for classical *a-na*, the interrogative pronoun (?). But Var. PBS. X 300, 8, *ne-en*, or *dé-en* = *ekiam*. The usual word for *ekiam* is *me*, *me-a*.

⁴⁾ Cf. SBP. 114, 32. SAI. 4643 should read *nadū* for *nadānu*.

⁵⁾ So perhaps after BL. 113, 12, but the litany at the end of the *eršemma* and *eršaggunga* prayers do not usually begin with this line. Cf. SBP. 258, 9; BL. 126, 48. Restore BL. 127, 52, [*a-a-uku-zu*]. If the restoration be correct then this is the *Reverse* of the tablet, and the end of the prayer was similar to BL. 113; SBP. 258, &c.

K. 4926.

Obverse. (Fragment of a *ŠU-ILLA*.)

- | | |
|---|--|
| <p>1. [<i>nig-ag-mu ga-an-dúg nig-ag-a-</i>]mu [<i>nu-di</i>]</p> <p>2. [<i>e-piš-ti lu-uḫ-bi</i>] e-piš-ti [ul ša ḫa-bi-e]</p> <p>3. [<i>dúg-mu ga-mu-ra-ab-bi dúg-mu</i>] mu-un-gí-gí</p> <p>4. [<i>a-ma-ti lu-ša-an-ni a-ma-ti</i>] a-ta-mu</p> <p>5. [<i>nig-ag-mu nig-ag-a-mu ūr nu</i>]-mu-un-gí-gí-
[<i>e-ne</i>]</p> <p>6. [<i>ep-ša-ti</i>] šak-na ša la šu-un-ni-[e]</p> <p>7. [<i>er im-</i>]šés-šés <i>dúb nu-un-ma-[ma]</i></p> | <p>1. I will speak of my deeds, my unspeakable deeds.¹⁾</p> <p>3. I will relate my words, my words I will tell,</p> <p>5. My deeds which have been done, these which are unrepeatable.</p> <p>7. I weep and cease not to lament.²⁾</p> |
|---|--|

¹⁾ Lines 1—2 conjecturally restored by IV R. 27 No. 3, 11—13.

²⁾ K. 4926 gives, here, the damaged sign on SBH. 57, 35, which I erroneously read *i-ši*, BL. 125, 35. *dúb* or *batag* has the meaning *širḫu*, lamentation, and *iḫusu* I² Inf. has obviously this sense here. Also *dúb-dúb-bu* = *itpuzū*, RA. 10, 79, 6 = CT. 19, 15, K. 5448 A 7, Syn. *šag-sig-ga* = *šutaktumu* (= *zurub libbi*), misery, sorrow. *iḫusu* I derive from *nahāsu*. Cf. *ušanḫasu*, Syn. *ušadbabu*, in the citations from KNUDTON, in MUSS-ARNOLT, *Lericon*, 665. See also *dúb* = *širḫu*, lamentation, SBH. 128 R. 21, and *dúb-na nu-ma-al-la*, it restrains not lamentation, SBH. 72 R. 10 = 79 R. 6.

- | | | |
|--|-------------|--|
| 8. [a-bak-ki] it-ḥu-sa | ul a-kal-la | |
| 9. [ki-nad] gig-ù-na-ge a-še-ir mu-un-ma-[ma] | | 9. In repose (during the night) ¹⁾ sighing is uttered. |
| 10. [ina ma-ja-] al ¹⁾ mu-ši ta-ni-ḥa iš-šak-[kan] | | |
| 11. [i-lu-a] i-lu-a ud mi-ni-ib-zal-zal-e ²⁾ | | |
| 12. [ina nu-um-] bi-e u ḫu-bi-e ū-me-šam uš-ta-bar-ri | | 12. Daily I am filled with crying and moaning. |
| 13. [šag zi-ib-ba gù] sir ³⁾ -ra šub-ba-mu mu-uš-tuk-ma-ab | | 13. In sorrow of heart I have uttered wailing to thee sorrowfully, hear thou me. |
| 14. [ina zu-ru-ub lib-] bi rig-me zar-biš ad-di-ka ši-man-ni | | |
| 15. [šu-] il-la-mu-šú ba-an-gub a-ra-zu-[mu] mu-uš-tuk-ma-ab | | 15. Be present at my prayer, hear my petition. |
| 16. [ana ni-] iš ga-ti-ja iz-zi-za-am-ma ⁴⁾ še-me teš-li-ti | | |
| 17. [e-ri-] zu ⁵⁾ i-be-zu mu-un-gam-[ma] | | 17. I, thy servant, am prostrate before thee. |
| 18. [a-rad-ka] ma-ḥar-ka kan-sa-[ku] | | |
| 19. ki-za an-kin-kin-[na] ⁶⁾ | | 19. I have sought after thy place. |
| 20. aš-ri-ka aš-ta-ni-['e] | | |

¹⁾ *ina šat*, omitted in the Semitic, as in BL. 126, 40.

²⁾ Cf. CT. 17, 20, 72 and Var. n. 9, *ù me-ni-ib-zal-zal-e* = *u(d)-me* &c.

³⁾ Parallel passage has *sir*, ASKT. 122, 12.

⁴⁾ For *nažāzu* in this sense in appeals to deities, v. GRAY, *Shamash*, IV 22—3; KING, *Magic*, No. 6 Obv. 72.

⁵⁾ Cf. IV 24 No. 3, 10. ⁶⁾ Cf. CT. 16, 45, 122.

K. 2999.

Obverse.

2.¹⁾ *ilu É-a u ilu Asar-lù-dug amēla šu-a-tum*
 3. *ilu É-a u ilu Asar-lù-dug ilāni mašmašū-ti*
 4. *ana di-ni-ja ḫu-la-nim-ma ši-ma-ti-ja ši-ma-[a]*
 5. *ú-zu-ra-ti-ja uš-ši-ra*
 6. *i-na ga-at a-mat-ku-nu ši-it pî-ku-nu mà-la [ba-šu-u]*
 7. *e-piš pî-ku-nu ša-la-mu ilu É-a ñ ilu Asar-lù-dug*
 8. *lunūn iššuri an-ni-i ša ina bîti-ja in-na-[ni-ru]*
 9. *eli-ja iz-zi-zu ina ma-ḥar i-lu-ti-ku-nu lum-ni ina zumri-ja*
 10. *isubînu li-ba-ba-an-ni šammaštakal lipaššir-an[ni]*
 11. *iršitu lim-ḥur-an-ni lunūn iššuri an-ni-i li-bal-kit [palga]²⁾*
 12. *ina zumri-ja šāru(?) (ana) bîrim³⁾ li-is-si ki-ma kut-[ri] li-til-li*
 13. *ki-ma isubîni ušhi(hi)⁴⁾ ana aš-ri-šu á i-tūr ja-a-ši li-maš-ši-ra-an-[ni]*

¹⁾ Cf. Rev. 2. ²⁾ Restored from KAR. 57 II 4 = EBELING, *Quellen*, II 4.

³⁾ See RA. 13, 109, 4. Both parallel texts, KAR. No. 55, 20 and 57 II 4 have *IM*, i. e. *šāru*, but K. 2999, Obv. 12 has the sign given in the *Corrigenda*, and is apparently a scribal error.

⁴⁾ *ZI-ḫi*, sic! Fem. Sing., which in RA. 13, 109, 5 is correct, where the subject is Ishtar. But here we expect *uṣhā*, or *uṣḫu*.

14. *šiptu: ittu limuttu amēlūta aṣ itḫi-šu*
 15. *DI (?) ilu Babbar maškim dingir-ri-e-ne iḡitub ḡul-a nam-lū-gāl-lu nig-te*
 16. *numun nam-lū-gāl-lu ní-te-a-ni nu-mu-un-zu-a*
 17. *nam-ba-a-ni-šú nu-mu-un-na-té*
 18. *a-gim a-bal-e:¹⁾ nu-mu-un-na-te nam-tag-ga-a-ni*
 19. *nu-šu-ub-da-al ḡul a-ni: enem ilu Dár-gim²⁾ ù ilu Asar-lū-dug*
 20. *enem-enem-ma iššur hurri ša ana eli amēli innindu³⁾ lumun-šu [ana]*
 21. *kikittā-šu tam-ši-il iššur hurri*

Reverse.

Lines 1–3 defaced. A gloss under l. 3, *al-til*, it is finished!

4. *iššurē hurri ana eli amēli in-na-an-du saḫmaštu eli*
 5. *iššurē hurri á-bu-lu-su-nu ana eli amēli innindu³⁾ saḫmašti bīti-šu*
 6. *nam-bur-bi lumun iššurē ša ina eli amēli in-nin-du*
 7. *kikittā-šu: nikenakki burasi ana pan d.Šamši tašakka-an šikara tanak-ki*
 8. *iššur hurri zikra u zinnista tašab-bat kēma ina mē būri*
 9. *zumri amēli šuatu tu-kap-par iššurē za-ma-nu tu-[.]*
 10. *iššurē šu-nu-tin amēlu ina katē-šu inašši-šu-nu-ti*
 11. *zikra ina kat imni-šu zinnista ina kat šumēli-šu inaš-ši ana [inaddi]*
 12. *šiptu: d.Šamaš šar šami-e u irši-tim muš-te-šir mātāti*
 13. *re'i šal-mat kaḫḫadi bāl nam[aššū ša irba šépá-šu]⁴⁾*
 14. *muš-na-mir ikliti kiš-⁵⁾šat napīš-tim ša ka-[la-ma]*
 15. *mu-šap-šir idāti limnāti ša ba-ú-lat⁶⁾ [mātāti?]*
 16. *ša ana-ku annannu mar annan-na as-sa-ḫu-[ru ilut-ka]⁷⁾*
 17. *ri-me-ni ta-ba nashur-ka ga-me-la-ta ma-[gi-ra-ta]*
 18. *šalam-ka at-muḫ sissikta-ka aṣ-[bat]*
 19. *lumun iššurē ša ina eli-ia izzi-zu: lu iššuru(?)*

¹⁾ Cf. CT. 17, 33, 14, and for precativē *a*, v. *Sum. Gr.*, p. 161.

²⁾ *d. Dargim* = Ea, CT. 24, 14, 28 = RA. 21, 98 II 29.

³⁾ IV¹ of *emēdu*. The scribe falsely derived this form from *nadū*, and hence used the Idgr. *RU*. See on IV¹ of *emēdu*, Epic of Creation 70 n. 11 and especially *innindu* = *mīthuru*, *Bab. V* 10, 86 = *AJSL* 38, 199. See also *Prs. innimmidu*, *CLAY, Morgan*, IV 15, 24 : 26. Permansive, *ninmudu*, *VIROLLEAUD, Astrologie, Suppl.*¹ 45, 7 = *Ishtar* No. 16 = *THUREAU-DANGIN, URUK*, 18, 7 (with gloss *emulu* = *sanāku*, to attain). But *innandu*, l. 4, from *nadū*.

⁴⁾ Restored from V R. 50 a 15.

⁵⁾ *KI* with value *kiš*! Or read *ki-šat*?

⁶⁾ A word *ba'ulātu*, Syn. *tēnīsetu*, *nīšū*, *amēlātu*, is proved by RA. 10, 71, 48, *ba'-ū-la-a-tu*. See also RA. 18, 38, 25. This is certainly the same word as *baḫulātu*, Pl. *baḫulāti*, *Del. H. W.* 170, *Muss-Arnolt, Lexicon*, 149. The identity with *ba'ulātu* (*DEL.* 162, *ba'ultu?*), commonly rendered "sovereignty," appears to be certain. Perhaps two words 1) *ba'ulātu*, mankind, men, 2) sovereignty, are to be assumed, the former being identical with *baḫulātu*. For 1), v. *AKF. I* 22, 18, *Ishtar bānāt ba'-u-la-ti*, creatress of mankind; *ba'-u-la-a-ti ušēšib kibītuššu*, He caused men to dwell under his orders, RA. 11, 109, 13. *lirte' ba'-ū-la-ti-ka*, May he shepherd thy peoples, KAR. 105 R. 3. The more probable solution of the difficulty is to reject a meaning "sovereignty" entirely and to admit only the word *baḫulātu*, *ba'ulātu*, people, mankind, in the lexicons.

⁷⁾ Cf. *KING, Magic*, 27, 15.

K. 2999, Obverse.

2. Ea and Marduk this man
 3. O, Ea and Marduk gods of the office of incantation,
 4. give heed to my commission and determine my decisions,
 5. prescribe my plans.
 6. By the power of your command, the utterance your mouths, whatsoever they be,
 7. the faultless ordinance of your mouths, O Ea and Marduk,
 8. as to this evil of the bird which has appeared in my house,
 9. which has befallen me—before your divinities, as to the evil in my body,
 10. May the tamarisk make me clean, the mandrake¹⁾ deliver me.
 11. May the earth receive it from me. Let this evil of the bird hasten over a canal.
 12. From my body may a *wind* remove it a double-hour's march. Like smoke may it ascend.
 13. Like a tamarisk uproot it; to its place may it return not. May it leave me.
-
14. Incantation: May the evil omen not come nigh to mankind
 15. *By the command* of Shamash, assistant of the gods, the evil omen which approaches mankind, and
 16. Which the offspring of mankind of themselves cannot discover,
 17. Because of it not come nigh to mankind.
 18. Like water may it be poured away. May the penalty of his wrong doing not come nigh to him.
 19. May his woe not; the word of Ea and Marduk.
-
20. Incantation to the evil of the "cavern bird" which settled upon a man.
-
21. Its ceremony. A likeness of a "cavern bird" (thou shalt make with clay?).
-

Reverse.

-
4. If²⁾ "cavern birds" settled upon a man, disaster upon
 5. If²⁾ "cavern birds" *in swarms*³⁾ settled upon a man, disaster of his house.
-
6. Ritual of expiation for the evil of birds which have settled upon a man.
-
7. Its ceremony: a censer of cypress thou shalt place before Shamash, and pour out beer.
 8. Thou shalt catch a male and a female "cavern bird"; meal in water from the spring
 9. The body of this man rub therewith; the birds, the wicked ones,⁴⁾ thou shalt
 10. These birds the man shall carry in his hands.
 11. The male in his right hand, the female in his left hand, he shall carry and into . . . [cast].
-
12. Incantation: O Shamash, king of heaven and earth, who guidest the lands,
 13. Shepherd of the dark-headed people, of the cattle and beasts that are four-footed,

¹⁾ On the possible meanings of *maštakal*, v. JRAS. 1925, 552 + 1926, 100. (EBELING "fennel," THOMPSON "tragacanth," LANGDON "mandrake"). ALBRIGHT, ZA. 37, 140 argues for "extract of hemp," *cannabis sativa*, and disregards previous suggestions.

²⁾ Lines 4—5 are obviously an extract from an omen text, although the conditional particle *šumma* is omitted.

³⁾ *ubulūtu* is unknown to me. The suggestion above rests upon the root *abālu* to be over-full, WEIDNER, AKF. I 9 n. 7, and *ublutu*, fulness, DELITZSCH, H. W. 7 b. ⁴⁾ *zamānu* is not an adjective.

14. Enlightener of the darkness of all those with the breath of life,
15. Who dissolves the evil omens of the peoples [of the lands?],
16. To whose divinity I someone, son of someone, have appealed,
17. O my merciful one, good is thy favour, thou art merciful, [thou art compassionate].
18. Of thy image I have taken hold, thy fringed robe I have seized.
19. The evil of birds which have settled upon me: be it the bird

Rm. 97.

Fragment of a bilingual prayer from the rituals and incantations employed in founding or rebuilding a temple. *ilu Libittu*, i.e., in Sumerian *d. Kulla*, Voc. SCHEIL, 81, figures extensively in similar rituals. In a list of titles of rituals, KAR. 44 Obv. 2, *d. Kulla* is followed by a gloss, *išid bitī nadū*, "to lay the foundation of a temple," and in the legendary hymn incorporated in a ritual for rebuilding a temple, *bīt ili*, the god Ea is said to have created *Kulla* for the rebuilding of temples, WEISSBACH, *Miscel.* No. XII, p. 32, 27 = RA. 17, 98, 27. Rituals for repairing temples are published by THUREAU-DANGIN, RA. 17, 86-96 = 59-61. These all belong to the office of the *kalū* priests. A similar text, K. 3469 + 3397, CRAIG, R. T. 75, restored by ZIMMERN, ZA. 23, 369 ff., contains a Semitic prayer to Shamash. The text of K. 3397, which contains the rubrics, has not been published. BEZOLD's *Catalogue*, p. 529 states that the rubric is *enem-enem-ma sub-da*, i.e. *šiptu ana ikribi*.¹⁾ A ritual of a similar kind is published by SCHEIL, RA. 14, 178.

The prayer on Rm. 97 is part of an incantation for founding a temple, *ana šakān bit ili*, Rev. 11. The prayer, which is continued on the Reverse after a long break, is addressed to the temple itself.

- 1-3. Its decrees are, which they suppress not.
4. Its profound oracles, which are suppressed not.
7. Its pure water rituals which are defiled not.
9. O temple, thy lord is great Anu, king of the pure heavens.
- 12-13. Thy queen is the queen Nana who is empowered with all decrees, who like a dragon the foes.
16. Thy far-famed is the god²⁾ who is clothed in the linen garments of the nether sea,

Reverse.

2. May thy decrees be perfect (?) unto eternal days.
4. O faithful temple, far-famed abode, beloved of the heart of Anu and Ishtar art thou.
- 7-8. Like heaven mayest thou be pure, like earth be clean.
9. Like the heart of heaven mayest thou be bright,
10. May the evil tongue be far away from thee.

Obverse.

1. *me-bi* []
2. *pār-šu-šu* []

¹⁾ Cf. *Babyloniaca*, III 246, 2.

²⁾ Or *Anu*?

3. ša la uš-pi-[e-lu]
 4. á-ág-gà galam-ma-bi si-mu-un-si-di-[ta?]
 5-6. te-ri-tu-šù nak-la-a-tum ša la uš-te-pi-el-lu
 7. šu-luĝ-sikil-bi šu-na-lál-e
 8. šu-luĝ-ĥu-šù el-lu-ti ša la ul-ta'-a-ú¹⁾
 9. é-a lugal-zu An-gal lugal an-kug-ga
 10-11. bi-tum be-el-ka *ilu* A-num rabu-ú šar šami-e el-lu-tū
 12. nín-zu nín me-šár-ra šu-dú d. *Nin-tag-tag*
 13. galu ušum-gal-gim galu erim-ma igi-an-da-ab-suĝ²⁾
 14. be-lit-ka be-el-tum ša kul-lat pár-ši šuk-lu-lat *ilat* Na-[na-a]
 15. ša ki-ma ú-šum-gal-lu ái-bi [.]
 16. []-maĝ-zu dingir gad-lal abzu-ge?
 17. []-a?-la-ka ši-ru [*ilu* labiš kitê ša apsi]

Reverse.

2. me-zu [*ud-ul-dū-a-ni-šú*] šu-ĝa-ra-[*ab-dū-e-en*?]
 3. pár-ši-ka ana ū-mu ša-a-ti liš-[*tak-li-lu*?]
 4. é-zi-da ki-dúr-maĝ An-na d. *Innini* šag-ki-[*ág-gà me-en*]
 5. Ezida³⁾ šub-tum šir-tum na-ram lib-[bi *ilu* A-nim]
 6. u *ilat* Iš-tar at-ta-ma
 7. ana-gim ĝe-en-kug-ga
 8. ki-gim ĝe-en-sikil-la
 9. šag-ana-gim ĝe-en-lăg-lăg-ga
 10. eme-ĝúl-gál bar-šú ĝe-im-ta-gub
 11. enem-enem-ma é-dingir-ra gâ-gâ-dé-ge

¹⁾ For LAL = *la'u*, v. SBP. 214, 24, and the Semitic gloss *la'u*, *Yale Ser.* I 53, 210, explained by *ribbatu*, feebleness. See also PBS. X 257, 31.

²⁾ Cf. PBS. X 125 Rev. 14. ³⁾ A general name for temples, *lîtu kînu*. See SBP. 12. 35.

K. 2168.

Fragment of the Sumerian Epic "Upon a day of antiquity, when heaven and earth were created."

Fragment from the beginning and end of a single column tablet, and part of Tablet I of the epic *ud-dal-a-ta ud an-ki-bi-ta ba-an-dū-[a-eš]* = *ina ūmi ullûti ša šamû u iršitum ub[tannû]*. Line 3, *gig-dal-a-ta gig an-ki-bi-ta ba-[an-dū-a-eš]* = *ina mu-ši ul-lu-ti [ša] šamû u iršitum ub-[ta-an-nu-u]*, "In a night of antiquity, when heaven and earth were created."

The same legend of creation is referred to in the Sumerian poem, Ni. 14005, Obv. 19 = *Poème Sumérien du Paradis*, p. 144; *nam-lili ud-dal-a-ge-e-ne*, Mankind of the ancient days, i. e., in the beginning. My rendering, *ibid.*, 140, is false. *ū-mi* and *mu-ši* are both *singular* here, and the legend refers to the creation of heaven and earth in *one* day and *one* night. The passage is obviously connected with Genesis 1, 1-5. The fragmentary lines of the Reverse contain passages which are not intelligible to me.

K. 4623.

Penitential Prayer to Aya, consort of the Sun-god of Sippar.¹⁾

- | | |
|---|--|
| 1. [u] ^{r2)} <i>ur-sag</i> | 1. O exuberance, the heroic woman |
| 2. [b]a-al-ti ²⁾ <i>ḫar-ra-[at-ti</i> | 2. O my queen, unto thy servant <i>turn thy</i>
<i>neck.</i> |
| 3. <i>gašan-mu e-ri-zu-šú</i> [<i>gú-zu gur-ši-ib</i>] | |
| 4. be-el-tum ana arak-ki [<i>ki-šad-ki suḫḫiri</i>] | |
| 5. <i>i-be i-si-iš ma-al-la-[ba</i> <i>er-mu-un-</i>
<i>mà-mal]</i> | 5. With his eyes which shed tears
he prays to thee for <i>peace.</i> |
| 6. ina i-ni-šu šà dim-tim šak- <i>[na-a ut-ni-</i>
<i>in-]</i> ki a-na si-lim- <i>[ti]</i> ³⁾ | |
| 7. <i>i-be-ni gig-gig-dé er</i> | 7. With his darkened face he prays to thee
for <i>peace.</i> |
| 8. ina pa-ni-šu e-šu-tim ⁴⁾ | |
| 9. <i>er-ra unù⁵⁾-bi nu-è-du er</i> | 9. Within his sanctuary, where tears cease
not, he prays to thee for <i>peace.</i> |
| 10. ina u-suk-ki-šu ša dim-tim la ib-ba-lum | |
| 11. <i>šu-um-du-um⁶⁾ si-kúr-e⁷⁾ šub-ba-a-ta er</i> | 11. With his lips on which a muzzle was laid,
he prays to thee for <i>peace.</i> |
| 12. ina šap-ti-šu ša la-ga-a na-da-a | |
| 13. <i>gab-ra-ra šu kuš-ašša-e-dé er</i> | 13. With his hand which is wearied with
trembling, he prays to thee for <i>peace.</i> |
| 14. ina ḫa-ti-šu ša ina rap-pi šu-nu-ḫa | |
| 15. <i>gab-a-ni gi-gid i-lu ši-ib-bi-da-gim er</i> | 15. With his breast, which like a reed-flute
echoes with the sound of lament, he
prays to thee for <i>peace.</i> |
| 16. ina ir-ti-šu ša ki-ma ma-li-li ku-bi-i i-ḫal-
lum | 17. O my queen, in anguish I have uttered
cries in pain to thee; command my re-
lease. |
| 17. <i>gašan-mu šag ši-ib-ba gù šir-ra šub-ba-a-zu</i>
<i>suḫ-a-mu dúg-ga-ab</i> | |
| 18. be-el-tum ina zu-ru-ub lib-bi rig-me zar-
biš ad-di-ki a-ḫu-lap-ia ki- <i>[bi]</i> ⁸⁾ | 19. O my queen, for thy servant command, "It
is enough," and may thy heart be at rest. |
| 19. <i>gašan-mu e-ri-zu-šú ib-si ba-ab-dúg šag-zu</i>
<i>dé-en-na-túg-[e]</i> | |

¹⁾ To the major fragment K. 4623, published by HAUPT in ASKT. 122 f., a small fragment has been joined; the entire text will be found in this volume. For an edition of the text as first published, see ZIMMERN, BBS. No. 3. The prayer is discussed by JASTROW, *Religion* II 81, and SAYCE, *Hibbert Lectures* 523. There is no trace of part-singing in this prayer.

²⁾ The traces of the signs favour these restorations, but the reading *ša-al-ti*, hostility, a title of Ishtar as war-goddess, suggests itself. The prayer is addressed to Ishtar as Aya, the sun-goddess of Sippar, and she was a war-goddess, see *Tammuz and Ishtar*, 96. For Ishtar as *Šaltu*, see ZIMMERN, *Ishtar und Šaltu*, p. 2, and SCHEIL, *Le Poème d'Agušaya*. The restoration in the Sumerian line would be different if *šalti* be adopted in line 2.

³⁾ Read *si-lim-[ti]*. I collated my copy June 16th, 1926, and read *si-lim*, as HAUPT copied.

⁴⁾ See *Babylonian Wisdom*, p. 48, n. 2. For the adjective *ēšū*, troubled, sad, see V R. 52 IV 19, *nišē ešūti*. The adjective *āšū* also occurs, *ēnā a-ša-tu*, dim eyes, IV R. 29* C Rev. I 9.

⁵⁾ Note (*uzu*) *unù* = *pû*, mouth, after (*uzu*) *ka* = *pû*, PBS. 12, No. 7 R. 33 and Var. (*uzu*) *unù* and (*uzu*) *un* = *pû*, ZA. 33. 26, 13 f. I. e., *pû*, entrance to a temple. *usukku*, also originally "entrance," then "entrance to a temple," loan-word from *usug*. See also *ú-sug* = *usukku*, sanctuary, KAR. 119 R. 14:16. *unù*, mouth, as part of the body, is of course secondary and a misuse of *unù*, entrance to a building. See also BOISSIER, DA. 214, 39 f., a *lîptum pîlû*, (red rash?) on the right or left *usukku*.

⁶⁾ *šumdum*, lip, also RA. 11, 148, 22.

⁷⁾ A Semitic loan-word from *šikkuru*, bolt, band. The passage fixes the meaning of *lagû*.

⁸⁾ See HAUPT's collation in ZK. II 281.

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| <p>20. be-el-tum ana arad-ki ma-ši ki-bi-šu
libba-ki li nu-uḥ</p> <p>21. e-ri-zu-šú ág-gig-ga ag-a-mu ūš tuk-an-na-ab</p> <p>22. ana arad-ki ša ma-ru-uš-tum ib-šū-u ri-
e-mu ri-ši-šu</p> <p>23. gú-zu gur-an-ši-ib šag-izi-túm ti-la-bi</p> <p>24. ki-šad-ki su-ḫi-ir-šum-ma li-ki-e ut-nin-šu</p> <p>25. e-ri-zu-šú ib-ba-bi ki-bi silim-ma-ab</p> <p>26. ana arad-ki ša ta-gu-gi si-il-me it-ti-šu</p> | <p>21. Upon thy servant upon whom misery has
fallen have mercy.</p> <p>23. Turn thy neck unto him, receive his
prayer.</p> <p>25. As for thy servant, against whom thou hast
been wroth, be at peace with him.¹⁾</p> |
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Reverse.

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| <p>1. gašan-mu šu á-lá-bi-dé ū-ki a-ra-ab-tag-
tag</p> <p>2. be-el-tum ka-ta-a-a ka-sa-ma ap-ta-šil-ki</p> <p>3. ur-sag šul d. Babbar-ra mu-ud-na kenag-zu
ubi dib-ba-ta nam-ti-la ud-sú-da-šú
i-be-zu ḡe-en-dib-dib</p> <p>5. ana kar-ra-di iṭ-lum ilu Šamaš ḫa-'i-ri
na-ra-me-ki a-bu-ti šab-ti-ma ba-laṭ
ū-me ru-ku-ti ma-ḫar-ki lut-tal-lik</p> <p>7. dīm-me-ir-mu er-ra tūm šag-zu dé-en-na-
tūg-e</p> <p>8. [i]-li tak-rib-tam iš-kun-ki libba-ki li-
nu-uḥ</p> <p>9. ama d. Innini-mu a-ra-zu dúg-ga-ab bar-zu
dé-en-na-šed-dé</p> <p>10. ilat Iš-ta-ri tes-li-ti iḫ-bi-ki ka-bat-ta-ki
lip-šah</p> <p>11. ur-sag šul d. Babbar mu-ud-na kenag-zu
a-ra-zu dé-ra-ab-bi</p> <p>12. dingir nig-zid dingir nig-si-di zūr</p> <p>13. ilu Kit-tum ilu Mi-ša-ru⁵⁾ ik-ri-bi</p> <p>14. d. Bu-ne-ne li-bi-ir-maḡ-a-zu a-ra-zu</p> <p>15. ilu Bunene suk-kal-la-ki ši-i-ru tes-li-tu</p> <p>16. d. Alád Zimbir-ki lamma É-bār-rum zūr</p> <p>17. i-be-zid bar-mu-un-ši-ib dé-ra-ab-[bi]</p> | <p>1. O my queen, my hands are bound²⁾ and
I crawl before thee.</p> <p>3. With the heroic and strong Shamash thy
beloved spouse plead my cause; may I
journey unto life of distant days.³⁾</p> <p>7. My god has made intercession unto thee;
may thy heart be at rest.</p> <p>9. My mother goddess has spoken petition
unto thee;⁴⁾ may thy soul repose.</p> <p>11. May the heroic and strong Shamash, thy be-
loved spouse, address petition unto thee.</p> <p>12. May the god Justice and the god Righteous-
ness address prayer unto thee.</p> <p>14. May Bunene thy far-famed messenger ad-
dress petition unto thee.</p> <p>16. May the divine genius of Sippar and the
divine protecting satyr of Ebarra address
prayer unto thee.</p> <p>17. May he say to thee, "Behold him faith-
fully."</p> |
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¹⁾ Probably the last line of the Obverse.²⁾ Sumerian "with fettered hands."³⁾ Aya, to whom this prayer is addressed, is here implored to intercede with Shamash for the penitent. It is unusual to represent the deity to whom one prays as interceding with another deity.⁴⁾ The Sumerian has the imperative, "speak petition."⁵⁾ Two divine attendants of the sun-god, CT. 24, 31, 74 f. = 25, 26, 9 f.

18. <i>gú-zu zid gur-mu-un-ši-ib dé</i>	18. May he say to thee, "Turn thy neck unto him faithfully."
19. <i>šag-zu dé-en-túg-e dé</i>	19. May he say to thee, "Let thy heart be at rest."
20. <i>bar-zu dé-en-na-šed-dé dé</i>	20. May he say to thee, "Let thy soul repose."
21. <i>šag-zu šag ama-tu-ud-da-gim ki-bi-šú ġa-ma-ġi-[ġi]</i>	21. May thy heart like the heart of a child-bearing mother return to its place.
22. <i>ama tu-ud-da a-a tu-ud-da-gim ki-bi-šú ġa-ma-ġi-[ġi]</i>	22. Like a child-bearing mother, like a father who has begotten, may it return to its place.
23. <i>er-šag-ġun-ġà 37-am mu-[bi-im] d.A-a-kam</i>	Penitential psalm. 37 are its lines; to Aya. ¹⁾

¹⁾ There are 27 Sumerian lines on the fragment. The ten missing lines belong to the top of the Obverse which is broken away together with the colophon at the end of the Reverse.

IV Raw. 28 No. 2.

Liturgy to Ramman as God of Thunder.

K. 4614, published in IV Raw. 28 No. 2, contains only the upper part of the Obverse and the long royal library colophon of the Reverse. The tablet is one of a liturgical series to Ramman and may be the first of the series. If it be the opening tablet of the liturgy, then the title of the series ended *gub-bu-ne*. Unfortunately the Ramman liturgies have suffered grievously in the chance of preservation. The prayer books of almost every other great deity have survived in better condition. A few lines from the beginning of a tablet in a Ramman series are preserved on K. 5209 in *Babylonian Liturgies*, No. 13. A Sumerian psalm addressed to him as Amurrû will be found in *Sumerian Liturgical Texts*, pp. 118–120 and a complete psalm to him as Immer is SBP. 280–282. The library subscription of Ašurbanipal is the one characteristic of liturgies and is found also at the end of the large Assyrian tablet V Raw. 52, on which were written tablets five and six of a Mother Goddess series. See SBP. 176. The same colophon is attached to the great Assyrian catalogue of liturgies and liturgical prayers in IV Raw. 53. A new edition of this colophon is given by STRECK, *Assurb.*, Vol. II 364. The paucity of liturgical texts of the cult of Ramman increases the significance of all fragments of this class. Consequently the editor has added to this number the small text Ki. 1904–10–9, 87 mentioned by L. W. KING in his *Supplement to BEZOLD's Catalogue of the Kouyunjik Collection*, p. 22. The text is published by T. J. MEEK, *AJSL.* 35, 138. This fragment obviously belongs to a Ramman liturgy and contains those lines which describe some specific calamity in ancient Sumer. Sumerian public lamentations were all inspired by historical events. The song which is here incorporated into a liturgy refers to a long drought.

1. [¹⁾-na ðim-me-ir ba-ab]-gub-bu-ne	1. [Ramman, at his the gods] stand forth to him. ²⁾
2. [<i>ur-sag a-a d.Immer</i> na] ðim-me-ir	2. [The hero father Ramman, at his] the gods (stand forth to him).

¹⁾ Some Sumerian title of Ramman stood here followed by a noun or infinitive; cf. the first line of the Ramman liturgy in BL. No. 13 = No. 103 Rev. 15, called there a liturgy to *Amurrû*.

²⁾ On the upper edge of the tablet [*ba-ab-gub-bu-ne*] is explained by *iz-za-a-zu-šu*.

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| <p>3. [<i>umun mar-ur*</i>] <i>na ðim-me-ir:</i>
be-el a-bu-bi</p> <p>4. [<i>dumu-maġ an-na</i> <i>na</i>] <i>ðim-me-ir</i></p> <p>5. [<i>umun ud-gù-de</i> <i>na</i>] <i>ðim-me-ir</i></p> <p>6. [<i>umun ud-gù-ra-ra</i> <i>na</i>] <i>ðim-me-ir</i></p> <p>7. [<i>umun é-ud-gal-gal mar-ur*.s</i>] <i>úr-ra-na ðim-me-ir</i></p> <p>8. [<i>umun ib-ba</i>] <i>na an nu-un-da-úr-úr</i></p> <p>9. be-lum ina a-ga-gi-šu ša-mu-u i-ta-na-ar-ra-ru-šu</p> <p>10. <i>d. Immer súr-ra-na ki ši-in-ga-bul-bul</i></p> <p>11. <i>ilu</i> Rammanu ina e-zi-zi-šu ir-ši-tum i-na-as-su</p> <p>12. <i>ġar-sag-gal-gal-e šă-ka-a ba-an-ḫum-eš</i></p> <p>13. ša-du-u ra-bu-tu su-uh-ḫu-pu-šu</p> <p>14. <i>ib-ba-bi-ta súr-ra-bi-ta</i></p> <p>15. a-na a-ga-gi-šu a-na e-zi-zi-šu</p> <p>16. <i>K-šid-A-gi-bi-ta mur-ša²⁾-bi-ta</i></p> <p>17. a-na ša-gi-mi-šu a-na ra-mi-mi-šu</p> <p>18. <i>ðim-me-ir an-na-ge an-na ba-an-ě-ne</i></p> <p>19. ilāni ša ša-me-e a-na šami-e i-te-lu-u</p> <p>20. <i>ðim-me-ir ki-ge ki-a ba-an-dūn³⁾-ne-eš</i></p> <p>21. ilāni ša ir-ši-tim a-na ir-ši-tim i-te-ir-bu</p> <p>22. <i>d. Babbar an-úr-ra ba-da-šū-šū-ru</i></p> <p>23. ina i-šid šami-e i-te-ru-ub</p> <p>24. <i>d. Nannar an-pa-šú ba-da-gūr</i></p> <p>25. ina e-lat šami-e ir-ta-bi</p> | <p>3. [The lord of the tempest, at his] the gods (stand forth to him).</p> <p>4. [Mighty son of Anu, at his] the gods (stand forth to him).</p> <p>5. [Lord of the wailing storm, at his] the gods (stand forth to him).</p> <p>6. Lord of the shrieking tempest, at his the gods (stand forth to him).</p> <p>7. Lord of the House of the great storms, at his raging tempest¹⁾ the gods (stand forth to him).</p> <p>8. When the lord is angered the heavens tremble before him.</p> <p>10. Ramman, when he rages the earth quakes before him;</p> <p>12. The great mountains are shattered before him.</p> <p>14. At his raging, at his wrath,</p> <p>16. At his roaring, at his thunder,</p> <p>18. The gods of heaven ascend unto heaven,</p> <p>20. The gods of earth enter into the earth,</p> <p>22. Shamash on the eastern⁴⁾ horizon of heaven is shrouded in darkness,</p> <p>24. Nannar passes into obscurity on the western horizon.</p> |
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¹⁾ For the restoration see BL. 103 Rev. 11. The restorations in lines 2–7 are based upon BL. 13.

²⁾ *murša* > *urša*, RA. 10, 70, 31. ³⁾ *dun* = *erēbu*, is probably a variant of *tur*.

⁴⁾ See the writer's edition of the *Epic of Creation*, p. 158, n. 2.

Ki. 1904–10–9, 87.

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| <p>1. [<i>ūg-gal</i>] <i>būr a-ab-ba imin-na dingir-e-ne</i></p> <p>2. [<i>uggallu</i>] <i>šub-tum bu-rat tam-tim si-bit ilāni</i></p> <p>3. [<i>ūg-gal abgal</i>] <i>id-da šar-šar-dé gišġar an-ki-a si-di-dé</i></p> | <p>1. [Great lion,] abode, well of the deep, of the seven gods.</p> <p>3. [Great lion, sage] who was created in the river, director of the plans of heaven and earth.</p> |
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| <p>4. uggallu ab-kal-lu ša ina nâri ib-ba-nu-u
muš-te-ši-ru u-šu-rat šamê u iršitim</p> <p>5. <i>ūg-gal-gim abkal d.En-me-gan d.Innini šag</i>
<i>É-an-na-ge an-ta ē-dé</i></p> <p>6. ab-kal <i>ilu</i> Enmegan ša <i>ilat</i> Iš-tar iš-tu šami-e
ana ki-rib iā-ak-ki u-še-ri-du</p> <p>7. <i>ūg-gal nun-gal šag Kiš-(ki)-ta ū-tu-ud-da</i>
<i>d.Immer an-ta sūr-ruš-a nu 3-kam-</i>
<i>ma im-šēg ū-šim kur-ta nu-un-gál-la</i></p> <p>8. [uggallû] abkallu ša ina ki-rib Ki-ši ib-
ba-nu-u <i>ilu</i> Ramman ina šami-e u-ša-
zi-zu-ma 3 šanāti zu-un-na u ur-ki-
tam ina ma-a-ti la u-šab-šu</p> <p>9. <i>ūg-gal abzu šag</i></p> | <p>5. Whom like a great lion, sage of Enmegan,
Ishtar from heaven caused to descend
into the midst of the sanctuary.</p> <p>7. Great lion, sage who was created in Kish,
Ramman, who in heaven raged and who
for three years rain and verdure in the
land has caused not to be.</p> <p>9. Great lion, the nether sea</p> |
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ASKT. 121.¹⁾

Eršemma.

Obverse.

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| <p>2. [. edin-lil-lá] ba-an-si</p> <p>3. ši-ir za-ki-ki mul-li</p> <p>4. [še-ib-bi?] im-gim mu-un-dū-en</p> <p>5. ši-bu-šu ki-ma ti-ti e-mi</p> <p>6. kur-kur-ra šár-ra-bi dū-dū-da-áš ba-an-mar</p> <p>7. kiš-šat da-ad-me-šu ti-la-niš šu-pu-uk</p> <p>8. ur-sag ki-bal-a-šú me-e ba-an-mar mu-lu
nu-mu-ni-dib-ba</p> <p>9. ku-lu šu-kun-ma man-ma-an la i-ba-²⁾a</p> <p>10. me-lam-zu sūr-ra lū erim-ma ba-an-dul</p> <p>11. me-lam-mi-ka iz-zu-ti mat aḫ-bi kut-mu</p> | <p>2. With his the plain of the
winds²⁾ is filled.</p> <p>4. His brick-walls are become like clay.</p> <p>6. All the lands are reduced to ruins.³⁾</p> <p>8. The hero⁴⁾ lamentation (on the hostile
land)⁵⁾ sent and no one enters there.</p> <p>10. Thy threatening splendour overwhelms the
evil land.</p> |
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Reverse.

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| <p>1. na-ām-maḫ ar-ri-zu kalam-mà ḫ-si-il-si-il-la⁶⁾</p> <p>2. nar-bi ta-na-at-ti-ka ni-šu lid-lu-la</p> | <p>1. The greatness of thy glory may the people
praise.</p> |
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¹⁾ Fragment from the last tablet of a Nergal liturgy. The Obverse carries a few lines from one of the last melodies. On the Reverse a portion of the final flute song is preserved. K. 5332, published by HAUPT in ASKT. 121. The tablet has not been edited previously.

²⁾ Expression for the lower world. On the cave of the winds and Aeolus of Greek mythology, v. JSOR. V 101—1. ³⁾ Semitic, "The totality of his habitations is heaped in ruins."

⁴⁾ I.e., Nergal. ⁵⁾ Only in the Sumerian version.

⁶⁾ For *i* precativ prefix in 1st and 3rd persons, cf. CT. 16, 26, 33; 17, 3, 20. The text of K. 9475, 6 = MEEK, BA. X p. 95 and BL. 181, has *kalam-mà ḫ-[si-il-si-il-la]*, which is undoubtedly the reading here.

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| 3. <i>dīm-me-ir-mu mu-lu zūr-ra-ge zūr dé-ra-ab-bi</i> | 3. May my god, he of intercession, address intercession unto thee. |
| 4. <i>ama d.Innini-mu mu-lu a-ra-zu-ge a-ra-zu</i> | 4. May, the mother, my goddess, she of petition address petition unto thee. |
| 5. <i>d.Mar-tu-e umun ġur-sag-gà-ge zūr</i> | 5. May Ramman, lord of the mountains, address intercession. |
| 6. <i>d.Ġú-bar-ra¹⁾ gašan ġú-edīn-na-ge a-ra-zu</i> | 6. May Gubarra, queen of the plains, address petition unto thee. |
| 7. <i>d.Am-an-ki am uru zī-ib-(ki)-ba-ge zūr</i> | 7. May the god Ram of Heaven and Earth, ram of the Beneficent City, address intercession. |
| 8. <i>ama éš-maġ d.Dam-gal-nun-na-ge a-ra-zu</i> | 8. May the mother of the vast abode, Damkina, address petition. |
| 9. <i>d.Asar-lù-dug umun Tīn-tir-(ki)-ge zūr</i> | 9. May Marduk, lord of Babylon, address intercession unto thee. |
| 10. <i>mu-ud-na-ni d.Pap-nun-an-ki-ge a-ra-zu</i> | 10. May his spouse Zarpanit address petition. |
| 11. <i>[sukkal-zid d.Mu-zi-ib-ba-sà-a] zūr</i> | 11. May the faithful messenger, god named with a good name, intercession address to thee. |

Here restore the litany from SBP. 258, 18–26.

<i>[er-šem-ma d.Nergal-kam]</i>	Song on the flute to Nergal.
<i>[er-šem-ma ša d.Nergal]</i>	Song on the flute for the series to Nergal.

¹⁾ *Gubarra* is Shala or Ashrat, consort of Adad, god of Amurrū and the western mountains. *ġú-bar* means literally *šēru*, plain, highland. But the Sumerian vine goddess, sister of Tammuz, Geštinanna, as an underworld deity, received the title *bēlīt šēri*, “Lady of the Plain,” i.e. “queen of the lower world.” See SBP. 154 n. 3. Now *gašan ġú-edīn-na* = *bēlīt šēri*, SBP. 162, 29, is a regular title of Gubarra, the western goddess of the highlands. The title *bēlīt šēri* is applied to Ashrat in a literal sense. The fact that both goddesses have apparently the same title does not prove that they were identical.

IV Raw. 24 No. 3.¹⁾

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| 1. <i>[ina . . .]ri-ka</i> | 1. At thy |
| 2. <i>[KA + ŠID-sīg]-ga-zu-[ta]</i> | 2. The at thy roaring |
| 3. <i>ina ša-ga-mi-ka</i> | |
| 4. <i>[dingir] gal-gal-la-e-ne [ur-bi]</i> | 4. The great gods all together |
| 5. <i>[ilāni] ra-bu-tum mit-ḥa-[riš]</i> | |
| 6. <i>[kur-kur-ra mi-in-de?] dū-dū-áš mi-ni-in-šid</i> | 6. [The habitations thou hast destroyed], thou |
| 7. <i>[da-ad-me tu²]-bi-it til-la-niš tam-nu</i> | has counted them as ruins. |

¹⁾ Fragment from right edge of a large tablet. The final flute song of a liturgy, possibly to Nergal. K. 4942.

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| 8. [.]im-gim mu-un-dū-ám | 8. The like mud hast thou made. |
| 9. -e-ti ki-ma ti-ti te-e-mi | |
| 10. [mà-e e-ri-]zu i-be-zu mu-un-gam-ám | 10. I thy servant before thee kneel. |
| 11. [anaku a-]rad-ka ma-ḥar-ka kan-sa-ku | |
| 12. ní-zu ḡu-luḡ-ḡa mu-lu kur-ra be-in-ri | 12. Thy terrible fear has settled over land |
| 13. pu-luḡ-ta-ka gal-lit-tum ma-a-ta u ni-ši | and people. |
| tar-me | |
| 14. [mu-un-]ḡu-luḡ-ḡa gíg-ga mu-un-aḡ-a | 14. Thou hast terrified me and afflicted me |
| 15. [tu-gal-li-da-]an-ni ma-ru-uš-tum te-pu- | with misery. |
| ša-an-ni | |
| 16. [. -zu á-lá-gim] ba-an-dul | 16. Thy has covered me like a |
| 17. [. -ka ki-m]a a-li-e ik-tum-an-ni | bowl. |
| 18. er suḡ nu-túm-ma | 18. and tears cease not. |
| 19. di-im-tum ul ip-par-ku | |
| 20. [a-nir-]ra uda me-ni-ib-zal-zal | 20. With sighing daily am I surfeited. ¹⁾ |
| 21. ina ta-ni-ḥi ū-me-šam uš-ta-bar-ri | |
| 22. ù-ma-[za]-ta kur-ra be-in-siḡ | 22. by thy glory thou hast ap- |
| 23. be? lim? ina ir-nit-ti-ka ma- | palled the lands. |
| tim tas-pu-un | |
| 24. [šag-zu] ḡu-luḡ-ḡa an dé-em-mà-ḡun-ḡà | 24. May the heavens cause thy heaving heart |
| 25. [lib-ba-]ka gal-tum ša-mu-ú li-ni-iḡ-ḡu | to repose. |
| 26. [bar] su-mu-uḡ-ga-zu ki-a dé-em-mà-šed-[de] | 26. May earth cause thy sorrowful soul to |
| 27. [ka-bat-ta-ka] a-dir-tim ir-ši-[tim li-pa- | have peace. |
| aš-ši-iḡ] | |

¹⁾ Cf. BL. 108 n. 7; KL. 5 R. 36.

Penitential Psalm. End of a Liturgy.

IV Raw. 26, No. 8 + 27, No. 3.¹⁾

(Priest.)

- | | |
|--|--|
| 1. [šag-bi a-nir-ra-ge ḡul-bi er-ra-ge] | 1. Lamenting in his heart, wailing bitterly, ²⁾ |
| 2. [ina ta-ni-ḥi] lib-bi ina bi-ki-ti li-mu-tu | |
| 3. a-še-ir-ra ba-e-durun | 3. In lamentation he sits. |
| 4. ina ta-ni-ḥi ḡa-ši-ib | |
| 5. áḡ-i-lu gíg-ga šag-siḡ-ga | 5. In painful sighings and distress of heart, |
| 6. ina ḡu-ub-bi-e mar-ṣu-ti zu-ru-ub lib-bi | |

¹⁾ K. 4934, lower portion of the Obverse of a single column tablet; published in IV R. 26 No. 8. K. 4899, lower portion of Obverse of a similar tablet, published in IV R. 27 No. 3. See IV R. *Corrections* to both tablets. Unpublished but unimportant duplicates are K. 3517 and 4921.

²⁾ This is line one on K. 4899. Since line 3 of K. 4899 = l. 8 of K. 4934, it seems that K. 4899 omitted lines 3-7.

- | | |
|---|--|
| <p>7. <i>ḡul-bi er-ra-ge ḡul-bi a-nir-ra-ge</i>
 8. <i>ina bi-ki-ti limni-ti ina ta-ni-ḡi lim-ni</i>
 9. <i>tu-(ḡu)-ḡim la-ra-aḡ ḡig ud-zal-la er-mu-un-na-an-ḡin²⁾</i>
 10. <i>ki-ma su-um-ma-ti i-dam-mu-um šu-up-šu-uḡ mu-ši u ur-ri</i>
 11. <i>dinḡir ni-ba-ge ūš-sud ḡb-ḡim ḡn-im-me</i>
 12. <i>ana ili-šu ri-mi-ni-i ki-ma lit-ti i-na-ḡa-ḡa³⁾</i>
 13. <i>a-nir ḡig-ḡa-bi ba-da-⁴⁾ra-ab-mal-mal</i>
 14. <i>ta-ni-ḡa⁵⁾ mar-ša-am⁶⁾ iš-ta-na-ka-an</i>
 15. <i>dinḡir-bi-dé⁷⁾ ṣag-izi-tum⁸⁾ ka šu-ḡm-mi-in-ḡál⁹⁾</i>
 16. <i>ana i-li-šu ina un-ni-ni ap-pa i-la-bi-in</i>
 17. <i>er-ra im-mi-in-šéš-šéš nu-un-ḡa-ḡa</i>
 18. <i>i-bak-ki it-ḡu-sa ul i-kal-la</i></p> | <p>7. Wailing bitterly, lamenting bitterly.¹⁾
 9. Like a dove distressed he moans night and day.
 11. Unto his own god, the merciful, like a wild cow he cries.
 13. Lament sorrowfully to thee he makes.
 15. Unto his god in prayer he prostrates his face.
 17. He weeps and ceases not to lament.¹⁰⁾</p> |
|---|--|

(Penitent.)

- | | |
|--|--|
| <p>19. <i>[nig]-ag-mu ḡa-an-dúḡ nig-ag-a-mu nu-di</i>
 20. <i>e-piš-ti lu-uḡ-bi e-piš-ti ul ša ḡa-bi-e</i>
 21. <i>enim-mu ḡa-mu-ra-ab-dúḡ enim-mu ūr nu-ḡi-ḡi-e-ne</i>
 22. <i>a-ma-ti lu-ša-an-ni</i>
 <i>a-ma-ti ul ša šu-un-ni-e</i>
 23. <i>[nig-ag-]¹¹⁾mu nig ag-a-mu ḡa-an-dúḡ nig-ag a-mu nu-di</i>
 24. <i>i-na e-piš-ti lu-uḡ-bi e-piš-ti ul ša ḡa-bi-e</i></p> | <p>19. Verily I will speak of my deeds, my deeds the unspeakable.
 21. I will repeat my words, my words, those not to be repeated.
 23. I will speak of my deeds which I have done. What I have done is unspeakable.</p> |
|--|--|

.....

This text continued on the Reverse for at least 40 lines and ended;—

<p><i>er-šem-ma d</i>. [.] <i>er-šem-ma</i></p>	<p>Song on the flute to Song on the flute (for the series)</p>
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The contents of these tablets, which belong to the last tablet of a liturgy give no information concerning the deity to whom the service was addressed. For a similar flute song, see BL. 120–123, and K. 4926. For a previous edition of this psalm, v. ZIMMERN, BBS. No. VII.

¹⁾ So the Sumerian. Note *ge* after the participles to connect them with the subject.

²⁾ This reading for *DU* is confirmed by RA. 8. 163, 19, Var. *ḡin*. Cf. RA. 12, 35, 19; SBP. 312, 16; KL. 10 6 5–12. Here begins Var. K. 4899.

³⁾ Var. *išassi*. ⁴⁾ Var. *mu-un-na*. ⁵⁾ Var. renders *a-nir-mal-mal* by *šutanuḡu*.

⁶⁾ Var. correctly *maršiš*. ⁷⁾ Var. omits.

⁸⁾ Var. *ṣag-izi-tum ni-ag-a* (= *utnîn*, he prays).

⁹⁾ Var. *ka-a šu-mi-ni-ib-ḡál-la*. ¹⁰⁾ See K. 4926, 7.

¹¹⁾ So PINCHES restores the text. ZIMMERN reads *dinḡir-mu*, but there is no Semitic equivalent for “My god” in the next line.

K. 4926, 5–6 seems to have [*epšāti*] *šakna* for the translation. If my restoration is correct then the reading suggested by PINCHES must stand.

Fragment of a Liturgy to Innini of Erech.

Eršemma.

K. 4608 contains on the Obverse a portion of one of the last melodies of a liturgy to Innini. If the series contained a titular litany it must have been abbreviated by the ordinary formula "Recite the names of a god until they are finished."¹⁾ The liturgy probably did not have a litany and hence resembled the Innini series "She whose city is destroyed," of which SBH. 53 = SBP. 190–195 is the last tablet. Since these interlinear editions were commonly written on six tablets, K. 4608 should be the sixth and last tablet; the Reverse carries nearly the whole of the *eršemma* or final melody. It has been restored from similar flute songs at the end of liturgies. See for example SBP. 258; IV R. 21* No. 2.

The melody on the Obverse mentions Eulmaš, temple of Innini in Agade, or perhaps the later Eulmaš of Anunit in Sippar-Anunit.²⁾ But Rev. 3 proves that the prayer book like all other Innini liturgies, originated at Erech.³⁾ The reference to a temple at Agade or Sippar in an Erech breviary is not unusual. Since these prayer services were completed and made canonical before Sippar-Anunit was founded, Eulmaš of Agade is more probable here.⁴⁾

IV R. 19 No. 3.⁵⁾

Obverse.

2.	-bit	2.	
3.	-gí	3.	
4.	te-ip-ḫi	4. she confined.
5.	[tūr ama-bi] . . ba-bà	5.	Child and its mother he divided.
6.	ši-iḫ-[ra u umma-šu u-za-iz		
7.	É-ul-maš amā-zu-[ta lū-kūr ib-ta-]an-ūr	7.	Into Eulmaš, thy sanctuary, the foe entered.
8.	É-ul-maš bit [maš-ta-ki-ki] nak-ru ib-ta-'i		
9.	ki-sīg-ga kug-ga-[zu] ba-an-pi-el-la-ám	9.	Thy holy chamber he defiled.
10.	ki-si-ik-ku-ki el-li-ti ul-te-'i		
11.	ki-kug-zu-šú me-ri ⁶⁾ ba-an-mar-ra	11.	In thy holy place he set his foot.
12.	ana aš-ri-ki el-lim kib-si iš-ta-kan		
13.	ki-dúr maḡ-ám-[zu] mu-un-ḡul-e-ne	13.	Thy far-famed dwelling he destroyed.
14.	šu-bat-ki [ši-ir-ta] u'-ab-bit		
15.	me kulag-[ga-zu] DU	15.	Thy precious rituals he
	par-[ši-ki šu-ḫu-ru-ti]		

¹⁾ See PBS. X 307, 14.

²⁾ See AJSL. 32, 114 n. 3.

³⁾ Cf. SBP. 188–191, for temples which commonly recur in liturgies to Innini. See also SBP. 27 f.; BL. pp. 43–46; 93 f.

⁴⁾ For references to Sippar in liturgies to Innini, see BL. 73, 24; 109, 6.

⁵⁾ K. 4608. Fragment from the lower part of a single column tablet. The Obverse is published in IV R. *Corrections* p. 4 and the Reverse, *ibid.* 19 No. 3. See also Bezold, *Catalogue* II 646. Edited by ZIMMERN, BBS. 74–78. Compare JARROW, *Religion* II 109.

⁶⁾ *me-ri* before *zu* in the text!

Reverse.

- | | |
|--|---|
| <p>1. <i>li-šú gašan-mu kár-maḡ amá-za [ni]-in-kár-ra-ta</i>¹⁾</p> <p>2. a-di ma-tim be-el-ti nak-ru gap-šu maš-tak-ki im-šu-'u</p> <p>3. <i>urú-sag-zu Unug-(ki)šú mū-mū-ba-an-mar</i></p> <p>4. ina áli-ki reš-ti-i U-ru-uk rig-mu it-ta-aš-kan</p> <p>5. <i>É-ul-maš é bar-ra-zu mud-da a-gim</i>²⁾ <i>mu-un-tag-en</i></p> <p>6. ina E-ul-maš bit pi-riš-ti-ki da-mi ki-ma me-e in-naḡ-ḡu-u</p> <p>7. <i>kur-kur niḡin-na-zu izi mu-un-da-an-šub še-mur-gim ba-dub</i></p> <p>8. ina nap-ḡar ma-la-ti-ki i-ša-tam id-di-ma ki-ma tum-ri iš-pu-uk</p> <p>9. <i>gašan-mu ḡul-a maḡ-bi lal-a-ni</i></p> <p>10. be-el-ti ma-'diš šal-pú-ti ša-an-da-ku</p> <p>11. <i>gašan-mu sir-sir-ra-ta giḡ-ga ba-an-dū-e</i></p> <p>12. tu-ḡaṭ-ṭir-in-ni-ma mar-ši-iš tu-šim-in-ni</p> <p>13. <i>galu kár maḡ-ám gi-ás-gim mu-un-siḡ-siḡ-gi</i></p> <p>14. nak-ru dan-nu ki-ma ḡa-ni-e i-di u-šip-pa-ni</p> <p>15. <i>kimmu nu-mu-un-dib ní-mu nu-mu-uš-tuk-mèn</i></p> <p>16. ṭe-e-me ul šab-ta-ku ra-ma-mi ul ḡa-sa-ku</p> <p>17. <i>ambar-gim ud-giḡ-ga mu-un-šés-šés</i></p> <p>18. ki-ma šu-ši-e mu-šam u ur-ri a-dam-mu-um</p> <p>19. <i>ma-e e-ri-za ù-gul an-ma-ma</i></p> <p>20. ana-ku arad-ki ut-nin-ki</p> <p>21. [<i>šag</i>]-zu <i>ḡe-en-túḡ-e bar-zu ḡe-en-šed-de</i>⁵⁾</p> <p>22. [<i>gala-e</i>] <i>a-še-in-ra šag-zu</i></p> | <p>1. How long, O my lady, has the mighty foe plundered thy sanctuary!</p> <p>3. In thy city, Erech, lamentation is raised.</p> <p>5. In Eulmash, the house of thy counsel, blood like water was sacrificed.</p> <p>7. In all thy lands fire he cast and heaped them like roasted grain.</p> <p>9. O my lady, greatly by calamity am I bound.³⁾</p> <p>11. O my lady, by affliction⁴⁾ hast thou made me like one sick.</p> <p>13. The mighty stranger has trodden me down like a lone reed.</p> <p>15. Self control I possess not, I have no advice for myself.</p> <p>17. Like the marsh-land I moan day and night.</p> <p>19. I, thy servant, pray to thee.</p> <p>21. May one cause thy heart to repose, may one appease thy mind.</p> <p>22. [May the psalmist] by lamentation cause thy heart to repose.</p> |
|--|---|

¹⁾ Suffixed for the interrogative. See *Sum. Gr.* § 202, and cf. *galu nu-zu-ta*, Who is not known?, IV R. 10 a 3.

²⁾ Text has *a* before *mud*! Cf. Obv. 11.

³⁾ *lal-a-ni*, dependent phrase. The Sumerian should be rendered, "My lady who . . . has bound me."

⁴⁾ So the Sumerian. Semitic "thou hast bound me." The root *sir* "to bind" is here rendered by *ḡaṭāru*, the original of *eṭēru*, bind. For the change *ḡ > ' and ' , cf. Arabic ḡamar = 'amar*, moon. Also Aramaic has both roots עמר and קמר, bind, enclose. Here belong the following passages; *ikterunimma*, they formed an alliance, *Sen. Taylor* Cyl. II 75; the Ethiopians and Meluhhi, *ik-te-ra itti-šu*, he united with himself, WINCKLER, *For.* II 8. See also *AJSL.* 28, 229 n. 50, *Sum. kud*, bind, = *ḡaṭāru*. The noun *kitru*, treaty, alliance, belongs here. Note also from *eṭēru*, the noun *atterātu*, treaty, in *Journal of Egyptian Archaeology*, VI 202.

Another root *ḡaṭāru*, singe, roast, burn incense, *Sum. tar*, CT. 12, 15, 28, in the form II², is employed for diseases of inflammation, probably the *itch*. Note *uḡtattar*, BOISSIER, DA. 88, 16; *Bab.* I 194. Hence the noun *katarru*, itch, irritation. The root *ḡaṭāru*, burst, strike, MUSS-ARNOLT, *Lexicon* 940, does not exist.

⁵⁾ Cf. the first line of the *eršemma* of another Innini liturgy, SBH. 99, 56 = SBP. 194, 55, and AL³. 136, 13.

23. [mu-lu er-ra-ge er-šéš-šéš] šag-zu	23. [May the mourner by weeping] cause thy heart to repose.
24. [i-be- ¹)zid bar-ma-]an-ši-ib	24. Behold me faithfully.
25. [gú-zu zid gur-ma-an-ši-ib]	25. [Turn thy neck unto me faithfully.]
26. [šag-zu šag ama-tu-ud-da-gim ki-bi-šú ġa-ma-ġi-ġi]	26. May thy heart like the heart of a child-bearing mother return to its place.
27. [ama tu-ud-da a-a tu-ud-da-gim ki-bi-šú ġa-ma-ġi-ġi]	27. Like a child-bearing mother, like a begetting father may it return to its place.
28. [er-šem-ma d. Innini-kam]	28. [Song on the flute to Innini.]
29. [er-šem-ma ša d. Innini]	29. [Song on the flute of the series . . . to Innini.]

¹) The dialectic word for *igi* is *ibe*, not *ide*. Cf. RA. 17, 199, 20, *i-NE-za* = *ibizzû*, damage, and AJSL. 39, 141.

K. 5016.

An *eršagħunga* employed in a ritual as a *kišub*. Fragment from the left edge of the Obverse of a large tablet. Addressed to a man's god and goddess (?).

1. -kin ¹)-nu la	
2. nam-tar á-sig-ga	2. Curse and Headache may
3. nam-ta-a-ru a-šak-[ku	
4. bar-šag-za-e-ne ²) [4. May your estranged heart(s)
5. libba-ku-nu a-ġu-u [
6. šag-mir-ra-zu-ne ġe-[6. May your angry heart(s)
7. uz-zu lib-ba-ku-nu [
8. m̄a-e e-ri-zu-[ne] ka-sil-zu-[ne ga-an-si-il]	8. And I your servant will sing your praise.
9. ana-ku arad-ku-nu d̄a-[li-li-ku-nu lud-lul]	
10. er-šag-ġun-gà 22-ám [mu-bi-im]	10. A liturgical prayer to appease the heart, [22 are its lines, addressed to]

¹) Or read [mu-]ġur?

²) Cf. IV R. 10 b 27.

IV R. 10.

Eršagħunga to any god.

Tablet from a corpus of such prayers.³

1. umun-mu šag-ib-ba-a-ni ki-bi-šú ġa-ma-ġi-ġi	1. Of my lord, may the anger of his heart return to its place.
2. ša be-lim nu-ug-gat libbi-šu ana áš-ri-šu li-tu-ra	
3. d̄im-me-ir galu nu-zu-ta ¹) ki-bi-šú	3. May the god who is unknown return to his place.
4. i-lum ša la i-du-ú ²)	

¹) For passive force of suffixed *ta* see § 202.

²) Permansive.

³) Edited by ZIMMERN, BBS. No. 4. Cf. KAT.³ 611; JASTROW, *Religion*, II 100.

- | | |
|---|--|
| 5. <i>ama d.Innini galu nu-zu-ta ki-bi-šú</i> | 5. May the mother goddess Ishtar return to her place. |
| 6. <i>ilat Iš-tar ša la i-du-ú</i> | 7. May the god, known or unknown, return to his place. |
| 7. <i>dīm-me-ir ni-zu nu-un-zu ki-bi-šú</i> | 9. May the mother goddess, known or unknown, return to her place. |
| 8. <i>i-lum i-du-u la i-du-ú</i> | 10. May the heart of my god return to its place. |
| 9. <i>ama d.Innini ni-zu nu-un-zu ki-bi-šú</i> | 12. May the heart of my mother goddess Ishtar return to its place. |
| 10. <i>šag dīm-me-ir-mu ki-bi-šú</i> | 13. May my god and my mother goddess Ishtar return to their places. |
| 11. <i>lib-bi ili-ja</i> | |
| 12. <i>šag ama d.Innini-mu ki-bi-šú</i> | |
| 13. <i>dīm-me-ir ama d.Innini-mu ki-bi-šú ġa-ma-gí-gí-e-ne</i> | |
| 14. <i>i-lum u ilat Iš-tar-ja ana áš-ri-šu li-tu-rum</i> | 15. May the god, who has become enraged against me, return to his place. |
| 15. <i>dīm-me-ir ugu-[mu šag-dib-ba¹⁾] ki-bi-šú ġa-ma-]gí-gí</i> | |
| 16. <i>i-lum ša [e-li-ja is-bu-su ana áš-ri-šu li-tu-ra]</i> | 17. May the mother goddess Ishtar who has become enraged against me return to her place. |
| 17. <i>ama d.Innini [ugu-mu šag-dib-ba ki-bi-šú ġa-ma-gí-gí]</i> | |
| 18. <i>ilat Iš-tar [ša e-li-ja is-bu-su ana áš-ri-šu li-tu-ra]</i> | |
| 19. <i>na-ām-tag-[ga niġ ag-a-mu nu-un-]²⁾ zu</i> | 19. The wrong which I have done I know not. |
| 20. <i>an-ni [ša e-pu-šu] ul i-du-]uš³⁾</i> | |
| 21. <i>na-ām-tag-[ga</i>] | 21. The wrong |
| 22. <i>mu-šág [dīm-me-ir ġe-en-sà-a-]an⁴⁾</i> | 22. Verily god named me with a good name. |
| 23. <i>šu-um [dam-ka ilum li-ib-ba-]a⁵⁾</i> | |
| 24. <i>mu-šág [ama d.Innini ġe</i>] | 24. Verily the mother goddess Ishtar named me with a good name. |
| 25. <i>mu-šág [dīm-me-ir ġe-en-pad-] da</i> | 25. Verily god called me by a good name. |
| 26. <i>šu-um [dam-ka ilum li-iz-]kur</i> | |
| 27. <i>mu-šág [ama d.Innini ġe</i>] | 27. Verily the mother goddess Ishtar called me by a good name. |
| 28. <i>ú e[r-ra a-nir-ra-bi mu-un-kùr-]e</i> | 28. Food of tears and lament I have eaten. |
| 29. <i>a-kal [bi-ki-tim u ta-ni-ĥi]⁶⁾ a-kul</i> | |
| 30. <i>a NI-ŠI [. mu-un-]nag-e</i> | 30. Waters of the ditch and I have drunk. |
| 31. <i>me-e ĥàs-tu⁷⁾ [</i>] <i>aš-ti</i> | 32. Have I defamed my god unwittingly? |
| 32. <i>ág-gig-ga dīm-me-ir-mu [nu-un-zu-ta mu-] un-kùr-e</i> | |
| 33. <i>ik-kib ili-ja ina la [i-di-e] a-kul</i> | |

¹⁾ Restored from line 52.²⁾ Restored from l. 42.³⁾ For *i-di-šu*.⁴⁾ Restoration after ZIMMERN, but uncertain. For a similar idea see DE CLERCQ, *Catalogue* 260, *mu-šág ġe-ti*, May he obtain a good name.⁵⁾ *libbi-a* > *libbá*; the suffixed *a* indicates the energetic mood.⁶⁾ Restoration doubtful; cf. IV R. 56 b 42; 59 No. 2 a 23.⁷⁾ Uncertain. For *lahtu* or *ħastu*, ditch, pool, cavern, see SAI. 7748 f.; EBELING, KAR. 67, Obv. 34 = *Shurpu* IV 41.

34. *ama d. Innini-mu ág-gíg-ga nu-un-zu-ta gír-*
[uš-]sa-a-ni 34. Have I transgressed unwittingly against my
mother goddess Ishtar?
35. an-zil *ilat* Iš-ta-ri-ia ina la i-di-e ú-kab bi-is
36. *umun-mu na-ām-tag-ga maġ-ám še-bi-da*¹⁾ 36. O my lord, my wrong-doings are many,
maġ-ám great are my sins.
37. be-lum an-nu-u-a ma-'a-da ra-ba-a ħi-ṭa-
tu-u-a
38. *ḏim-me-ir-mu na-ām-tag-ga maġ-ám še-bi-da* 38. O my god, many are my wrong-doings,
great are my sins.
39. *ama d. Innini-mu na-ām-tag-ga maġ-ám še-*
bi-da 39. O my mother goddess Ishtar, many are
my wrong-doings, great are my sins.
40. *ḏim-me-ir ni-zu nu-un-zu na-ām-tag-ga maġ-*
ám še-bi-da 40. O god, known and unknown, many are
my wrong-doings, great are my sins.
41. *ama d. Innini ni-zu nu-un-zu na-ām-tag-ga*
maġ-ám še-bi-da 41. O mother goddess Ishtar, known or
unknown, many are my wrong-doings,
great are my sins.
42. *na-ām-tag-ga nig ag-a-mu nu-un-zu-[ám]* 42. The wrong which I have done I know not.
43. an-ni e-pu-šu ul i-[di]
44. *še-bi-da dib-ba-mu nu-un-za-á[m]* 44. The sin I have done I know not.
45. ħi-iṭ aḥ-tu-u
46. *ág-gíg mu-un-kār-e nu-un: ik-kib a-ku-lum* 46. The insolence I have done I know not.
47. *ág-gíg gír-uš-sa-a-ni nu-un: an-zil ú-kab-*
bi-su 47. The transgression I have done I know not.
48. *ū-mu-un šag-ib-ba-bi sag-ki-ba-ab-gid* 48. The lord in the anger of his heart beheld
me.
49. be-lum ina ug-gat lib-bi-šu ik-kil-man-
an-ni
50. *ḏim-me-ir šag-súr-ra-bi mu-un-gi* 50. God in the rage of his heart has turned
against me.
51. i-lim ina uz-zi lib-bi-šu u-saḥ-ḥi-ra-an-ni
52. *ama d. Innini ugu-mu šag-dib-ba gíg-ga*
mu-un-dū-e 52. The mother goddess Ishtar has become
incensed against me and has made me
as one in dire straits.
53. *ilat* Iš-tar e-li-ia is-bu-us-ma mar-ši-iš
ú-še-man-an-ni
54. *ḏim-me-ir ni-zu nu-un-zu mu-un-tab-tab-eš-ám* 54. God, known or unknown, has oppressed me.
55. u-zar-rab-an-ni
56. *ama d. Innini ni-zu nu-un-zu sig-ga mar-ra-*
ám 56. A mother goddess Ishtar, known or unknown,
has afflicted me with sorrow.
57. a-šu-uš-tam iš-ku-na²⁾
58. *mu-un-ki-ki-e-an nig-nam šu na-an-gid-da* 58. I seek and no one takes me by the hand.³⁾
59. aš-ta-ni-'e-ma man-ma-an ga-ti ul i-ša-bat
60. *er-ra mu-un-šéš-šéš á-e-mu na*⁴⁾-an-te-gà 60. I have wept, saying: "To my side have
they not come nigh."
61. ab-ki-ma i-ta-te-ia ul it-ḥu-u

¹⁾ *še-bi-da*, moral sin, as distinguished from violent physical wrong-doing (*namtagga*).

²⁾ Energetic form of *iškun*.

³⁾ The poet probably refers to the old Sumerian belief that a man's own god or goddess led him by the hand into the presence of a deity. This fantasy is a common subject of glyptic from the earliest period to the age of Dungi, when it disappears from art.

⁴⁾ Negative of indirect discourse, see § 227.

Reverse.

- | | |
|---|---|
| <p>1. <i>i-lu mu-un-na-ab-bi nig-nam na-an-mu-uš-tuk-ma-ab</i>¹⁾</p> <p>2. <i>ku-bi-e a-gab-bi man-ma-an ul i-ši-man-an-ni</i></p> <p>3. <i>mu-un-sig-ga šù-šù nam-mu-un-duĝ</i></p> <p>4. <i>uš-šu-ša-ku kat-ma-ku ul a-na-ia-al</i></p> <p>5. <i>d̄im-me-ir-mu šag-lal-sud nigin-na-an-ši-ib šag-izi-īm dé-ra-ab-bi</i></p> <p>6. <i>ana ili-ia rim-ni-i at-ta-na-as-ḥar un-ni-ni a-gab-bi</i></p> <p>7. <i>ama d. Innini-mu gir-bi mu-un-su-[ub-su-ub ú-ki-]a-ra-ab-tag-tag</i></p> <p>8. <i>ša ilat Iš-tar-ia še-pa-[ša u-na-aš-šaḫ ina pa-ni-ki ap-ta]š-ši-il</i>³⁾</p> <p>9. <i>d̄im-me-ir ni-zu nu-un-zu nigin-na-ši-ib dé-ra-ab-]bi</i></p> <p>10. <i>ana [un-ni-ni a-gab-]bi</i></p> <p>11. <i>ama d. Innini ni-[zu nu-un-zu nigin-na-an-ši-ib dé-ra-ab-]bi</i></p> <p>12. <i>[un-ni-ni a-gab-]bi</i></p> <p>13. <i>u-mu-un-m[u nigin-na-ši-ib dé-ra-ab-bi]</i></p> <p>14. <i>be-lum na-[as-ḥi-ra-an-ni un-ni-ni a-gab-bi]</i></p> <p>15. <i>ama d. Innini i-be-[bar-mu-un-ši-ib</i>⁴⁾<i> dé-ra-ab-bi]</i></p> <p>16. <i>nap-[li-si-in-ni un-ni-ni a-gab-bi]</i></p> <p>17. <i>d̄im-me-ir ni-zu [nu-un-zu nigin-na-an-ši-ib dé-ra-ab-bi]</i></p> <p>18. <i>[nashiranni agabbi]</i></p> <p>19. <i>ama d. Innini ni-zu [nu-un-zu i-be-bar-mu-un-ši-ib dé-ra-ab-bi]</i></p> <p>20. <i>[naplisinni agabbi]</i></p> <p>21. <i>me-en-na d̄im-me-ir-[mu šag-súr-ra-zu</i>⁵⁾<i> ba-ni-in-šed (?)]</i></p> <p>22. <i>[a-di ma-ti i-lim [uz-zi libbi-ka i-nu-uh?]</i></p> <p>23. <i>me-en-na ama d. Innini-mu [bar-šag-zu ki-bi-šú ba-ni-in-gi]</i></p> <p>24. <i>[libba-ki a-ḥu-u ana áš-ri-šu i-tur]</i></p> <p>25. <i>me-en-na d̄im-me-ir ni-zu nu-un-zu [šag-súr-ra-zu ba-ni-in-šed]</i></p> | <p>1. I utter a lament, saying: "Will none hear me?"</p> <p>3. I am distressed, I am covered in gloom and see not.</p> <p>5. "O my merciful god turn unto me," I entreat thee.²⁾</p> <p>7. I kiss the foot of my mother goddess Ishtar; before thee I crawl.</p> <p>9. "O god, known or unknown, turn unto me," I entreat thee.</p> <p>11. "O mother Ishtar, known or unknown, turn unto me," I entreat thee.</p> <p>13. "O my lord turn unto me," I entreat thee.</p> <p>15. "O mother Ishtar behold me," I entreat thee.</p> <p>17. "O god, known or unknown, turn unto me," I entreat thee.</p> <p>19. "O mother Ishtar, known or unknown, behold me," I entreat thee.</p> <p>21. O my god, how long until the rage of thy heart is stilled?</p> <p>23. O my mother Ishtar, how long until thy hostile heart returns to its place?</p> <p>25. O god, known or unknown, how long until the rage of thy heart is stilled?</p> |
|---|---|

¹⁾ Suffixed conjugation to express interrogation.

²⁾ So the Sumerian, which is undoubtedly the better and original text.

³⁾ For the restoration (after ZIMMERN), see ASKT. 123 Rev. 1 and THUREAU-DANGIN, *Sargon* 58.

⁴⁾ Restoration based upon ASKT. 115 Rev. 3.

⁵⁾ Cf. Obv. 50.

26. uz-za lib[bi-ka i-nu-uh]
 27. me-en-na ama d. Innini ni-zu nu-un-zu bar-
 šag-zu ki-[bi-šú ba-ni]-in-gi
 28. libba-ki a-hu-u ana áš-ri-šu i-tur
 29. nam-lù-gál-lu ú-ğub-ám¹⁾ ág nu-un-zu
 30. a-me-lu-tu su-ku-ka-at-ma mim-ma ul i-di
 31. nam-lù-gál-lu mu-sà sá-ám te mu-un-zu
 32. ma-al šu-mu na-bu-u mi-i-nu i-di
 33. ág be-in-ğul ág be-in-šig ág nu-un-zu
 34. lu-u ú-gal-lil lu-u ú-dam-me-iğ mim-ma
 ul i-di
 35. umun-mu e-ri zu na-an-gur-ri-en
 36. be-lum arad-ka la ta-sa-kip²⁾
 37. a im-ri-a mu-un-šub šu gid-ba-an-ni-ib
 38. ina me-e ru-šum-ti na-di ka-as-su ša-bat
 39. še-bi-da dib-ba-mu šig-ga-šú mu-un-gi³⁾
 40. hi-it-ti a-hu-u ana da-me-iğ-ti te-ir
 41. na-ám-tag-ga nig ag-a-mu imir mu-un-tum
 42. an-na e-pu-uš ša-a-ru lit-bal
 43. lù-gà-mà mağ-ám tág-gim mu-un-sig-sig-ga
 44. kil-la-tu-u-a ma'-da-a-ti ki-ma zu-ba-ti
 šu-ğ-u-ut
 45. ðim-me-ir-mu na-ám-tag-ga imin a-rá imin
 na-ám-tag-ga-mu tuğ-a-ab
 46. ama d. Innini-mu na-ám-tag-ga imin a-rá
 imin-na
 47. ðim-me-ir ni-zu nu-un-zu na-ám-tag-ga imin
 a-rá imin-na
 48. ama d. Innini ni-zu nu-un-zu na-ám-tag-ga
 imin a-rá imin-na
 49. na-ám-tag-ga-mu tuğ-a-ab ka-sil-zu ga-an-
 si-il⁴⁾
 50. šag-zu šag ama-tu-ud-da-gim ki-bi-šú ġa-
 ma-gi-gi⁵⁾
 51. ama tu-ud-da a-a tu-ud-da-gim ki-bi-šú
27. O my mother Ishtar, known or unknown,
 how long until thy hostile heart returns
 to its place?
 29. Mankind is dumb, and knows nothing.
 31. Mankind, as many as are named, what
 know they?
 33. Does he anything mean? does he anything
 good? he knows not at all.
 35. O lord thou wilt not cast away thy servant.
 37. He is thrown into the waters of a morass;
 O take thou his hand.
 39. The sin which I have done convert into
 goodness.
 41. The wrong which I have done may the
 wind remove.
 43. Many are my insolences; like a garment
 sever them.
 45. O my god, seven times seven are my
 wrong-doings; O free me from my wrong-
 doings.
 46. O my mother Ishtar, seven times seven
 are my wrong-doings.
 47. O god, known or unknown, seven times
 seven are my wrong-doings.
 48. O mother Ishtar, known or unknown, seven
 times seven are my sins.
 49. Undo my wrong-doings and I will sing
 thy praises.
 50. May thy heart like the heart of a child-
 bearing mother return to its place.
 51. Like a child-bearing mother, like a father
 who has begotten, may it return to its
 place.

¹⁾ Cf. *ú-gug mi-ni-in-dū* = *sukluku*, Ebeling, KTA. 17, 9 and *u-ug* = *sukluku*, IV R. 40, 10; II R. 39, 26.

²⁾ Cf. SBP. 134, 41.

³⁾ The form is not imperative and is probably an error for *ú-mu-un-gi*, § 216. But note also the similar false forms in lines 41; 43.

⁴⁾ A Sumerian phrase originally employed at the end of the priest's prayers in the incantation services, as in IV R. 17 B 6. These prayers in the old Sumerian rituals appear to have been called *ki-šub*, prayer of kissing the earth, and not *šu-il-la*. This is the only example of a penitential psalm in which the phrase occurs. For *dalili*, Acc. pl. v. LIH. 60 II 5, *da-li-li-ka širútum* = *ka-sil-zu mağ*, and *da-lil-e-ki*, KAR. 79 R. 27.

⁵⁾ Lines 50—51 form the ordinary ending of *eršagjunga* psalms.

52. <i>er-šag-ḡun-gà 65-ám mu-bi-im dingir dū-a-bi-kam</i>	52. A penitential psalm; 65 are its lines; to any god.
53. <i>e-ne-em-mà-a-ni silim-mu ub-dúg</i> kima labiri-šu šā-ṭar-ma bà-rim ²⁾ Ekal <i>ilu</i> Ašur-bani-apli šar kiššati šar mat <i>ilu</i> Ašur-ki	53. By his command he has proclaimed my peace. ¹⁾ Written and collated according to the original. Palace of Ashurbanipal, king of dominions, king of Assyria.

¹⁾ First line of the succeeding tablet. The tablet, therefore, belongs to a series of psalms of this class, probably a simple corpus of such compositions compiled in the late period.

²⁾ This is the royal library subscription usually attached to penitential prayers. See also IV R. 9; IV R. 21* No. 2. For *KUR* = *ekallu*, see MEISSNER, SAI. 5353; STRECK, *Assurb.* II 354. *kur* is an abbreviation for *E-kur*, temple of Enlil at Nippur, and by reason of its fame employed as a general name for temple, palace. Note that *é-gal* stands for Ekur in CT. 32, 43, 21.

A Priest's *kišub* in a Ritual of Atonement.

IV R. 22 No. 2.¹⁾

2. [šū d. sag]-zu (?) <i>mu-da-ma-al</i>	2. The hand of Marduk is laid upon him.
3. [kat] d. Marduk it-taš-ka-[an-šu]	
4. [ud-da] <i>ib-ta-sūḡ-sūḡ gig-da ib-lú-lú</i>	4. By day he is distracted, by night he is distressed.
5. ina ū-mi uš-šu-uš ina mu-ši dul-luḥ	
6. ū <i>ma-mú-da-ta bu-bu-laḡ-e in-na-mar</i>	6. And in dreams terror ²⁾ has fallen upon him.
7. ū ina šu-ut-ti gi-tal-lu-tum ša-kin-šu ³⁾	
8. <i>uzú-e máš-a-ta si-nu-mu-ni-ib-di-e</i>	8. The seer by divination guides him not aright. ⁴⁾
9. ba-ru-ú ina bi-ri ul uš-te-šir-šu	
10. <i>ensi-e še-e-ta i-be-a nu-mu-un-na-an-bad-dé</i>	10. The necromancer by libations solves it not.
11. ša-i-lu ina mu-uš-ša-ak-ka ul i-pi-te-šu	
12. [nig]- <i>gíg-ga-bi-šú zir-ág-lal-a-ta nu-šed-dé</i>	12. In his illness he rests not from his chains.
13. [ina] <i>ma-ru-uš-ti-šu ina ši-in-di ul i-na-aḥ</i>	
14. [lù <i>maš-maš</i>] <i>ka-azag-ga-áš nu-mu-ni-ib-te-en-te-en</i>	14. The priest of incantation by the incantation relieves him not.
15. a-ši-pu ina <i>ši-ip-ti</i> ⁵⁾ ul ú-pa-aš-ša-aḥ-šú	
16. <i>gud-gim kar-mud-da-[na] e-da-šub</i>	16. Like an ox he lies in his own dung.
17. ki-ma al-pi ina i (?) -di-ib-ti ⁶⁾ -šu na-di-ma	

¹⁾ K. 4837 + 4927, fragment from the Obverse of a long single column tablet. The contents and bilingual character of the text indicate its classification as a priest's prayer, similar to IV R. 17 Obv. to Rev. 6.

²⁾ Cf. *ki-bi-el-tum*, syn. *kilittu* = *gilittu*, *Keilschrifttexte aus Boghazköi*, I No. 31 Obv. 5. Read *gipilutum*? I explain *gitalutum* as I² Inf., on analogy of *lilabburu*, from *galātu*.

³⁾ Sic! *šak-nat-su* is expected.

⁴⁾ The same idea occurs in the *Babylonian Job*, II 6.

⁵⁾ For *ka-kug* = *šiptu*, see also ASKT. 96, 23, and *kakugallū* = *ašipu*, DEL. Gl. 272.

⁶⁾ The line is very similar to *Babylonian Job*, II R. 41 where the word for "dung" is *rubšu*.

18. <i>udu-gim murgu-ba</i> ¹⁾ <i>e-da-lú-lú</i>	18. Like a sheep he is soiled in his own excrement.
19. <i>ki-ma im-me-ri ina [ta-ba-aš-]ta-ni-šu bu-lul-ma</i>	
20. <i>ka karaš-a-ta ma (?) -da-šub</i>	20. He is cast into the mouth of a morass.
21. <i>ina pi-i ka-ra-ši [na-di-]ma</i>	
22. <i>šalál-nigin-na-gim</i>	22. Like a fish he
.	

¹⁾ For *murgu* = *tabašānu*, see SCHEIL, *Vocabulaire*, HUM = ḥamašu, 71 and PSBA. 1915, 68, 13. Cf. *Babylonian Job*, II R. 42.

A *kišub* Prayer to Shamash by a Priest in a Ritual of Atonement.

IV Raw. 17 (4th tablet of *bit rimki*).

The major text of this important Sumerian prayer is published in IV Raw. 17 from three fragments now joined, K. 256 + 5326 + 3206. A duplicate of Obv. 2–14 is Bu. 91–5–9, 180, in GRAY, *Šamaš*, pl. XIII. Similar prayers in a ritual of the *bit rimki*, to which series this tablet belongs, will be found on the large tablet, V Raw. 50–51, edited in *Sumerian Grammar* 187–196. The early literature on this text is given by BEZOLD in his *Catalogue*, p. 67. An edition by SCHOLLMMEYER, *Šamaš*, No. 2 and translations by JASTROW, *Religion* I 430, SAYCE, *Hibbert Lectures* 171.


Since S. 690 is tablet five of *bit rimki*, it continues IV Raw. 17 and the colophon line of IV R. 17, or first line of the priest's prayer on tablet five, is restored from S. 690 line 1, in GRAY, *Šamaš*, pl. VI:

[*d Babbar an-šag-ta ed me-lam-]zu an dul-la*

"Shamash, when from the foundation of heaven thou risest, thy glory covers the heavens."

The royal library subscription is the ordinary one on incantation texts and is edited by STRECK, *Assurb.* II, p. 356; see also I, p. LXXV.

1. <i>en</i> ¹⁾ <i>-gal an-šag-kug-ga-ta</i> ²⁾ [<i>ed-]zu-dé</i>	1. O great lord, when thou goest up unto the centre of the bright heavens,
2. <i>be-lum rabu-ú iš-tu ki-rib šami-e [ellūti] ina a-ši-ka</i>	
3. <i>ur-sag dun d. Babbar an-šag-kug-ga-ta ed-zu-dé</i> ³⁾	3. O heroic, strong Shamash, when thou goest up unto the centre of the bright heavens,
4. <i>ḡar-ra-du iṭ-lum ilu Shamash iš-tu ki-rib šami-e ellūtim</i> ⁴⁾ <i>ina a-ši-ka</i>	

¹⁾ The sign  (*én*) has been omitted at the beginning of this line, an error of the scribe caused by homophony.

²⁾ *ta* should have here the meaning *ana*, not *ištu* as in the Semitic version.

³⁾ Note the liturgical character of the two opening lines, the second repeating the first line with the addition of an epithet.

⁴⁾ *KUG-tim* is omitted by PINCHES in his restoration; it stands in the text of the variant, Bu. 91–5–9, 180 l. 3, GRAY, *The Šamaš Religious Texts*, pl. XIII.

5. *giš-si-gar an-kug-ga-ta giš-kak nig-dū-ti teg-gà-da-zu-dé* 5. When at the bar of bright heaven thou takest hold of the thong of the lock,
6. *ina ši-gar šami-e ellūti sik-kat nam-za-ki ina šu-li-i-ka*
7. *giš-šu-diš an-kug-ga-ta si-il-li-e-da-zu-dé* 7. When at the bolt of bright heaven thou breakest through,
8. *mi-dil šami-e ellūti ina ru-um-mi-ka* 8. (When thou loosenest the bolt, &c.),
9. *giš-ig-gal an kug-ga-ta gál-kid-a-zu-dé* 9. When thou openest the great gate of bright heaven,
10. *dal-tam ra-bi-tam ša šami-e ellūti ina pi-te-e-ka*
11. [] *maḡ an-kug-ga-ta gīr-pap-ḡal-la-zu-dé* 11. When thou crossest the mighty of bright heaven,
12. [] *ši-ru-ti ša šami-e ellūti ina i-te-it-tu-ki-ka*
13. [*An d. En-lil-bi*] *ḡul-li-eš sub-be ša-mu-ra-da-an-mú-mú* 13. Anu and Enlil salute thee joyfully;
14. [*ilu A-nu*] *ilu En-lil ḡa-diš i-kar-ra-bu-ka*
15. [*d. Nin-zal-li*] *d. Nin-men-na-bi ul-li-eš ša-mu-ra-da-ab-lāg-gi-eš* 15. Antu and the Queen of the gods¹⁾ stand forth gladly unto thee.
16. [*An-tu u*] *Be-lit ilāni el-ši-iš iz-za-az-zu-ka*
17. [] *li sag-zu-ta ḡun-gà ud-da ša-ra-da-an-gub* 17. stands forth unto thee daily to pacify thy heart.
18. [] *ú ana nu-uḡ lib-bi-ka ū-mi-šam iz-za-az-ku*
19. [*uku-dagal-la-meš kalama*] *ki-šār gal-la-ge lub-bar-in-na-ab-ag-e-ne* 19. The wide dwelling peoples of all the Land wait for thee in state.
20. [*nišê rapšāti*] *ša kiš-šat ma-a-ti ra-biš u-paḡ-ḡu-ka*
21. [*dingir-gal-gal-e-ne an-ki*] *ša-mu-ra-da-ab-lāg-gi-eš* 21. The great gods of heaven and earth stand forth unto thee.
22. [*ilāni rabūti*] *ša šami-e u irši-tim ka-ša iz-za-az-zu-ka*
23. [*d. A-nun-na-ki-e-ne*] *ka-áš-bar iḡi-bar-ri-en* 23. Of the [Anunnaki] thou renderest the decision.
24. [*ša ilu Anunnaki pu-ru-u*] *s-sa-a ta-par-ra-as-su-nu-ti*
25. [] *iḡi-mi-ni-in-bar-ri-en* 25. The thou seest.
26. [] *ši (?) -ri tap-pa-al-la-aš*
27. [] *sag-gig-g]a ba-dib-bi-en* 27. thou causest the dark headed people to have.
28. [] *šal-mat ḡaḡ-]ḡa-di tu-ša-aḡ-ḡa-az*
29. [*eme ḡa-mun mu-áš-gim*] *si-ba-ni-ib-si-di-e* 29. All tongues as one speech thou directest.
30. [*li-ša-nu mit-ḡar-ti kima iš-ten šu-me*] *tuš-te-eš-šir*²⁾
31. [] *un-na-ag-ag*
32. [] *šiš (?) ta-bar-ri* 31. The *ly* thou seest.

¹⁾ I.e., Ninlil.²⁾ Restored from IV Raw. 19 No. 2 A 8.

33. [] *ud-gig-ga* 33. night and day.
- 33 b. [] *mu-šam u ur-ra*¹⁾
34. *ŠUL-A[-LUM nam-]tag-ga zi-zi-[en]* 34. Thou causest the penalty of wickedness
and wrong to pass away.³⁾
35. *en-nit-ti [ù ar-]na tu-šat-[bi]*²⁾ 35. To free the bound, to heal the sick is in
thy power.
36. *eše-lal*⁴⁾ *šu-bar-ri-da gí-[ga ti-]la-da ki-*
*[zu*⁵⁾*]-da* 36. The god of the man for his son's sake
stands humbly before thee, to secure his
release faithfully.
37. *ka-sa-a uš-šu-ru mar-ša bul-lu-tu it-ti-ka*
i-ba-aš-ši 40. The lord has sent me.
38. *dingir lù-gāl-lu dumu-a-ni-šu šu-bar-zid-*
zid-dé dū-e-eš ša-ra-da-gub 42. The great lord of Eridu has sent me.
39. *ili amēli aš-šu ma-ri-šu ka-a-ša aš-riš*
iz-za-az-ka 43. Stand forth and learn his command; his
decision execute.
40. *en-e mē-e mu-un-ši-in-gí-en*
41. *be-lum ja-a-ti iš-pu-ra-an-ni*
42. *en-gal d. En-ki-ge mē-e mu-un-ši-in-gí-en*⁶⁾ 42. The great lord of Eridu has sent me.
43. *ù-gub-ba-bi enem-bi a-zu-ab ka-aš-bar-bi*
bar-ra-ab 43. Stand forth and learn his command; his
decision execute.
44. *i-ziz-ma a-ma-as-su li mad pu-ru-us-sa-šu*
pu-ru-us 45. When thou enterest, thou guidest the dark
headed people.
45. *za-e al-du-un*⁷⁾ *-na-aš sag-gig-ga si-ba-ni-ib-*
si-dì-e
46. *at-ta ina a-la-ki-ka šal-mat kaḫ-ka-di*
tuš-te-šir 47. The radiance of peace create for him; his
sickness bring to good outcome.
47. *še-ir-zi silim-ma ù-gar-ra-ab nig-gig-bi ja-*
ba-ni-ib-si-dì-e 49. A man, son of his god, has fallen on
wickedness and vice.
48. *ša-ru-ur šul-mi šu-kun-šum-ma ma-ru-*
uš-ta-šu li-eš-te-šir
49. *lù-gāl-lu dumu dingir-ra-na ŠUL-A-LUM*
nam-tag-ga an-kin-kin 51. His limbs are in pain, and painfully he
sleeps in misery.
50. *a-me-lu mar ili-šu e-nu-un ar-nam e-mi-id*
51. *á-šu-gir-bi gig ba-an-ag-eš gíg-bi tu-ra ba-nad* 53. O Shamash look upon the lifting up of my
hand.
52. *meš-ri-tu-šu mar-ši-iš ib-ša mar-ši-iš ina*
mur-ši ni-il 55. Eat his bread, receive his libations and
place him with his god.⁹⁾
53. *d. Babbat nig-šu-il-la-mu ge-im-ši-lal*
54. *ilu Šamaš ana ni-iš ka-ti-ja ku-lam-ma*
55. *ninda-bi kūr a-zūr-zūr-ra-na [šu-ti-a]*⁸⁾ *din-*
gir-da ga-na gar-mu-un-ra-ab
56. *a-kal-šu a-kul ni-ga-a-šu mu-ḥur-ma il-*
*šu*¹⁰⁾ *ana i-di-šu šu-ku-un*

¹⁾ Line omitted by the Assyrian scribe.

²⁾ Cf. ZA. IV 252, 22 and IV R. 54 A 42.

³⁾ For the text of this line see below, l. 49.

⁴⁾ For this reading see POEBEL, PBS. V 105 I 12 + CT. 12, 50 A 5 and line 15 *ešelal* = *kalû*.

⁵⁾ Omitted by the scribe. ⁶⁾ See note 1 on line 1.

⁷⁾ For the root *dun* = *erēbu*, to enter, press into, excavate, open, see *Sum. Gr.* 211, *dun* 2, and PBS. X 73,

24; note also *dū-na* = *erēbu*, IV R. 20, 17; 28 A 21 and K. 2871, 13 = EBELING, KTA. No. 14 I 34.

⁸⁾ Omitted by the scribe. ⁹⁾ So the Sumerian. Semitic, "place his god beside him."

¹⁰⁾ Glossed *i-la-am*.

57. *dūg-ga-zu-ta ŠUL-A-LUM-bi ġe-tuġ-tuġ nam-
tag-ga-bi ġe-zi-zi*
58. *ina ki-bi-ti-ka en-ne-is-su lip-pa-ṭi-ir a-ra-
an-šu li-in-na-si-iḥ*

57. By thy word may his wickedness be
pardoned, his wrong-doing be effaced.

Reverse.

1. *eše-lal-bi ġa-ba-un-bar tu-ra-ni-šú ġa-ba-an-
ti-lī-en*
2. *ka-su-us-su li-taš-ši-ir mar-zu-us-su li-ib-
lu-uṭ*
3. *lugal-bi¹⁾ ġe-en-ti-la*
4. *en-e ul-da ab-ti-la nam-maġ-zu ġe-ib-bi*
5. *lugal-bi ka-sil-zu ġe-en-si-il-e*
6. *ū mū-e galu-tū-tū eri-zu ga²⁾-sil-zu ġe-
en-si-il-e*
7. *enem-enem-ma ki-[šub] d. Babbar-kam*
8. *šiptu: al-si-ka iluŠamaš ina ki-rib šami-e
ellūti*
9. *ina šilli erinni ti-šam-ma*
10. *lu šak-na šēpā-ka ina eli tu-pat buraši*
11. *ri-šu-nik-ka mātāti hi-it-bu-šu-nik-ka ḥa-bi-
bu⁴⁾*
12. *nūr-ka nam-ru kāl nišē i-bar-ri*
13. *sa-ḥi-ip šu-uš-kal-la-ka pu-ḥur mātāti*
14. *iluŠamaš at-ta-ma mu-di-e rik-si-šu-nu*
15. *mu-ḥal-liḫ rag-gi mu-pa-aš-šir nam-būr-bi-e*

1. May his band be loosened, and in his
illness may he live.
3. May this king live.
4. As long as he lives may he speak of thy
greatness.
5. Let this king sing thy praises.
6. And I the magician, thy servant, will sing
thy praises.
7. Incantation, a prayer of prostration to
Shamash.
8. Incantation: I have called unto thee, O
Shamash, in the midst of the bright skies.
9. Sit thou in the shadow of the cedar.
10. Verily thy feet are set upon the *hill*³⁾ of
cypress.
11. The lands shout to thee, they rejoice for
thee, O *praised one*!
12. All peoples behold thy light.
13. Thy great net overwhelms all lands.
14. Thou art Shamash, who knowest all of them,
15. Destroyer of the wicked, who givest effect
to the rituals of expiation

¹⁾ This ritual is designed for a king as the colophon, line 33, indicates. ²⁾ For *ka-sil*.

³⁾ *tūpātu*, probably from ܬܦܐ, Arabic ٲٲ, to ascend, grow up, hence, *iafa'un*, hill, *maifa'atun*, knoll. On the two Arabic roots confused in ܬܦܐ, v. LANGDON, *Epic of Creation*, 218. The meaning "top of the cypress" also suggests itself, but the line probably refers to the scenes on seals, where Shamash is depicted rising from the eastern hills, often represented as pine clad mountains; cf. DELAPORTE, *Cylindres et Cachets du Louvre*, II, Nos. 134; 135; 136; 139; 144.

⁴⁾ *ḥabūbu* is the usual pointing of this word, considered as a noun *fa'ūlu*, like *dalūlu*, which JENSEN, KB. VI 352, regards as an infinitive absolute = *dalūlu*. See also BROCKELMANN, *Vergleichende Grammatik*, I 356 n. In any case *habibu* means "crying, shouting," which is proved by *ka-sil-di* = *ḥa bi-bu*, V R. 16 R. II 40, and *suppū*, prayer, RA. 17, 119, 7; also *ka-sil* = *dalūlu*, reverence, fear, IV Raw. 29 B 16+18, &c. But Var. *ka-zal* = *mudallum*, the revered, RA. 11, 124 R. 4; the dreaded, CT. 16, 28, 66, and note that Shamash is frequently referred to as *mudallu*, KING, AKA. 256, 5; EBELING, *Quellen* I 43, below, l. 19. But *ḥa-bi-bu* is a title of Marduk, CRAIG, RT. 56, 17 (*Marduk ḥabibi*, M. of praise?), where the word is more likely an adjective "the terrible," if *ḥabūbu*, to cry out, is connected with Syr. *ḥabb*, to be inflamed, enraged, eventually the original meaning of ܠܠܝܠܐ to love(?) The verb *ḥabābu*, to love, is established by *ḥubbibanni*, II¹ Imp., EBELING, MAG. I 32, 16. If the Syriac has preserved the original meaning "be inflamed, excited," then *ḥabūbu*, to cry out, exult, be enraged, and to love, are the same verb. BEZOLD, *Glossar*, 118, points the adjective *ḥabibu*, "Rufer," which is not probable.

16. idāti ittati limnāti šunāti par-da-a-ti la řābāti	16. for evil signs and omens, for disturbing and harmful dreams,
17. mu-řal-li-řum ki-e lum-ni mu-řal-liř ni-ři u ¹⁾ ma-ti	17. Severing the cord of evil, which destroys people and land. ¹⁾
18. e-piř kiřpi ruři ruři ²⁾ limnūti e-te-řir pani-ka	18. The evil workers of sorcery, witchcraft, poison, I have designed before thee;
19. ina nissabi elli-ti ³⁾ řalmanē-řu-nu ab-ni	19. I have fashioned images of them with pure millet,
20. řa kiř-pi i-pu-řu-ni ik-pu-řu-ni la ul-la-a-[ti]	20. Of them who have exercised sorcery, who have planned things unpropitious.
21. it-gar libba-řu-nu-ma ma-lu-ū tuř-řa-a-ti ⁴⁾	21. Their heart plotted, being full of wickedness.
22. i-ziz-za-am-ma ilu řamař nu-ūr ilāni rabūti	22. Assist, O Shamash, light of the great gods.
23. ina eli bēl ru-ři-e-a lu-ta-lal a-na-ku	23. May I be stronger than the worker of my witchcraft.
24. i-li ba-ni-ia i-da-a-a li-iz-[ziz]	24. May the god, my creator, stand at my side.
25. mu-us-su pi-ia řu-te-řu-ra řa-ta-a-a	25. The washing of my mouth, the right use of my hands,
26. řu-te-ři-ra-am-ma bēlu nūr kiř-řat ilu řamař dajānu	26. Correctly direct, O lord, light of the universe, Shamash, the judge.
27. ūmu arři řat-tam kam puřur kip-di-[řu-nu]	27. Daily, monthly, yearly undo their plots.
28. [. lip-pa-ři-ru kiř-pi-ři	28. may my bewitchment be undone.
29. [li-ři un-ni-ni] ⁵⁾ pu-řur i-il-ti	29. [Accept my petition], undo my bands,
30. [u ana-ku arad-ka da-li-li-ka] lud-lul	30. [And I thy servant] will sing [thy praises.]
31. [řiptam řuati ř-řu řarru] izakka-ār	31. [This incantation the king] shall recite thrice.
32. [tup-pi bit rim-ki] 4-kam	32. Fourth tablet of the "house of washing."
33. [tak-pi-ra-ti i-bi-ti] řarru tu-kap-pir ⁶⁾	33. Thou shalt perform the clean rituals of atonement for the king.
34. [amelu ařipu] řatē-řu imiř-si	34. [The priest of incantation] shall wash his hands.

¹⁾ This is apparently an example of *u explicativum*, the people, that is the people of the land of the Babylonians. Cf. GESENIUS-KAUTZSCH, *Hebrew Grammar*, p. 484b.

²⁾ Cf. KING, *Magic*, I, 47 with 33, 31. ³⁾ Cf. ZIMMERN, *Rt*, No. 89, 4; 95, 10.

⁴⁾ *tuřřu*, probably *tuřřū*, with BEZOLD, *Glossary*, 296, from *ēřū*, to rebel, with assimilation of *r* to *ř*, or compensation by doubling, *tuřřū* > *tuřřū*. On the form *tukřřudu* < *takřřudu*, cf. WRIGHT, *Arabic Grammar* I 115 f. But *tēřū*, certainly from the same root! There is no apparent reason for the two formations, and the form and root of *tuřřu* (*tuřřū*?) remain unexplained.

⁵⁾ Cf. EUELING, *KAR*, 39, 8. ⁶⁾ Cf. ZIMMERN, *Rt*, No. 26, 18.

Sm. 690 (5th tablet of *bit rimki*).

Sm. 690, fragment from the top of Obverse and end of Reverse of a single column tablet, is published by C. D. GRAY, *řamař Religious Texts*, pl. VI. In its original condition it formed an exact parallel to IV Raw. 17 and IV Raw. 20, No. 2 + 28, No. 1. The first 17 lines of the priest's Sumerian prayer are preserved on this tablet, and also the end of the penitent's Semitic prayer is preserved. The library subscription is the same as that on the 4th and 6th tablets of the *bit*

rimki series. At the end of the penitent's prayer on Sm. 690 and IV R. 17 occurs the following rubric: [*šiptam šuati 3-šú*] *šarru izakkar*(*ár*), "Thrice shall the king say this incantation." The catch-line is identical with the first line of IV Raw. 20, No. 2, and the scribe's colophon indicates that Sm. 690 is the fifth tablet of the series *bit rimki*. Consequently IV R. 20 + 28 form the sixth tablet. Sm. 690 has been edited by SCHOLLMAYER, *Šamaš*, No. 20. I have given no transcription of the fragmentary Reverse, of which K. 2373 is a duplicate. For *šarru izakkar*, this text has *IN-NU-UŠ-[kam]*, i. e., Incantation of the *maštakal* plant; this plant name occurs on K. 2373, 2. In the magical rubric both texts have, *ašaga bi-ni ta-pat-taḥ*, and at the end *ina sa-bi ta-kip-pir*. K. 2373 has *SAR* for *kapāru*, to wipe, anoint, which does not eliminate the difficulty about the meaning of *kapāru*; the original meaning is "to cover" as in Syriac, and since *kešda* = *katāmu* "to cover," IV R. 8 A 1, it might be assumed that *SAR* is to be read *kešda*, here. But the sign is *sar* and since *kapāru* "to cover with an application" as used in rituals, means also to pour out (*kupri* *kaḥḥad-su ikkappar*, TH.-D., *Lettres*, 237, 24) it is more likely that we have, here, *sar* = *šapāku*, pour upon, AJSL. 36, 81, 41, *sar* = *ta-ša-pak*, 80, 30; cf. the root *sur*, to pour upon, that is "cover," *Sum. Gram.*, 244. *tekippir* in EBELING, KAR. 234, 24, means "thou shalt cover" clearly, and hence *sar* stands for only the secondary meaning of the verb.

- | | |
|--|---|
| 1. <i>én: d.Babbar an-šag-ta ed me-[lam-zu an dul-la]</i> ¹⁾ | 1. Incantation: Shamash, when thou shinest from the foundation of heaven, thy glory covers the heavens. |
| 2. <i>ilu Šamaš ina i-šid šami-e tap-pu-ḥa me-[lam-ma-ka šami-e i-kat-tam]</i> | 3. God, whose course no man knows. |
| 3. <i>dingir a-rá-bi galu-na-me nu-[un-zu]</i> | 5. God, who soothes the heart of his father Sin. |
| 4. <i>ilu ša a-lak-ta-šu ma-am-ma [ul i-di]</i> | 7. Ea has enlarged thy destiny among the great gods. |
| 5. <i>dingir šag-ḡun-gà a-a-bi [d.Sin-kam]</i> | 9. The ordering of the Land into thy hand he entrusted. |
| 6. <i>ilu mu-ni-iḥ lib-bi abi-šu ilu [Sin]</i> | 11. Fear of thy divinity doth fill the lands. |
| 7. <i>d.Nu-dim-mud nam-tar-zu dīm-mà s[ag-dingir-gal-gal-e-ne-da?]</i> | 13. In a pure place thou standest and the gods salute thee. |
| 8. <i>ilu É-a ši-ma-tam u-šar-bi-ka ina ilāni [rabūti?]</i> | 15. O Shamash, go forth in heaven! |
| 9. <i>á-ág-gà kalam-ma-ge šu-zu-šú m[i-ši-in-si-a?]</i> | 16. O Shamash, in the midst of heaven go forth! |
| 10. <i>teš-lit ma-a-ti ana ka-ti-ka u[-mal-li?]</i> | 17. O Shamash, in the of heaven |
| 11. <i>ní-te nam-dingir-zu</i> ²⁾ <i>kur-kur-ra</i> | |
| 12. <i>pu-luḥ-ti ilu-ti-ka ma-ta-a-ti</i> | |
| 13. <i>[ki-sikil-ta ḡe-gub dingir-ri-e-ne-ge mu-u[n-su-ub-su-ub-e-ne]</i> | |
| 14. <i>[ina aš-]ri el-li tazzaz-ma ilāni [ikarrubuka?]</i> | |
| 15. <i>[d.Babbar an-šag-]ga-ta ed: ilu Šamaš ina šami-e [uši]</i> | |
| 16. <i>[d.Babbar an-šag-ga-]ta ed: ilu Šamaš ina ki-rib šami-e [u-ši]</i> | |
| 17. <i>[d.Babbar an : ilu Šamaš] ina as-du-di šami-e</i> | |

¹⁾ Restored from catch line of IV Raw. 17 No. 2.

²⁾ The text *ní-te-zu-dingir*, &c. is apparently in disorder. As the Sumerian text stands I would render, "Fear of thee fills the gods of the lands."

18. [.] šami-e aš-ri elli	18.
19. [.] pa-ed	19. steadfast(?).
20. [.] ka-ia-man-nu	
21. [.] za-e me-en	21. thou art.
22. [.] at-ta	
23. [dumu ¹]-mağ d. En-lil-lá za-e me-en	23. Far famed son of Enlil thou art.
24. [maru] ši-ru ša ilu En-lil at-ta	
25. [sá-kud]-mağ dingir-gal-gal-e-ne za-e me-en	25. Far famed judge of the great gods thou art.
26. da-ia-an ši-ru ša ilāni rabūti at-ta	
27. [d. Babbār] eš-bar kur-kur-ra si-di-da za-e me-en; ² ilu Šamaš purussī mātāti šu- te-šu-ru [ku-um-mu]	27. O Shamash, to direct the counsels of the lands is thine.
28. [d. Babbār] gi-til-la an-ki-bi-da za-a-kam	28. O Shamash, the sceptre of heaven and
29. ilu Šamaš ša šami-e u irši-tim šib-[bu-tu] ³ ku-um-mu	earth is thine.

¹) Uncertain. Shamash is rarely described as the son of Enlil, usually of Sin.

²) Certainly an error for za-a-kam, cf. IV R. 3 B 25.

³) Cf. K. 2012 Obv. 15—18 [gi-til] = šabitu, [šib]-bu-[tu], sceptre, MEISSNER, *Suppl.*, pl. 4, and SCHEIL, RT. 36, *Nouvelles Notes*, No. XXI, gi-til = šabbitu. See also CT. 12, 50 Obv. 11—14.

A kišub Prayer by a Priest in a Ritual of Atonement.

IV Raw. 20 + 28 (6th tablet of *bit rimki*).

A Sumerian prayer to Shamash with Semitic version. The beginning and the end of this text is preserved on K. 3343 in IV Raw. 20 No. 2. A duplicate text is K. 4803 in IV Raw. 28 which contains the middle portion of the Obverse and latter portion of the Reverse. A small fragment, K. 11789 published by C. D. GRAY in his *Šamaš Religious Texts*, pl. XIII, is a duplicate of K. 4803 Obv. 15—24 = Obv. 37—47 of my edition. K. 11789 probably belongs to the same tablet as does K. 3343.

The first 10 lines and part of the royal library note are preserved on Rm. 129, published by GRAY, *ibid.* pl. XIII, and already noted by PINCHES in IV Raw. *Additions* 4. This library subscription differs from that of the major texts; for an edition of the subscription, see STRECK, *Assurb.* II 370 s.

The text has never been edited as a whole before. A translation of K. 3343 will be found in JASTROW, *Religion* I 427 and of K. 4803, *ibid.* 426. Earlier literature is cited by BEZOLD in his *Catalogue*, pp. 524 and 664. For an edition of K. 3343, see SCHOLLMAYER, *Šamaš* No. 4 and for K. 4803 *ibid.* No. 5. The latter text is also discussed by HUGO WINCKLER in his *Hammurabi Code* p. VIII.

A valuable Babylonian duplicate is Ni. 1556, published by LUTZ in PBS. I, part 2, No. 126. The Obverse of Ni. 1556 begins with line 7 of the restored text and restores all of lines 15—26 of the Obverse. It also supplies lines 1—14 of the Reverse, as here restored, and is a duplicate as far as line 24. An edition of the restored text of Ni. 1556 is given by LUTZ, *ibid.*, pp. 29—31.

IV R. 20 No. 2 + 28 No. 1.

- | | |
|--|--|
| <p>1. <i>én: d. Babbar an-ùr-ra ġi-i-ni-sir</i>¹⁾
 2. <i>ilu Šamaš ina i-šid šami-e tap-pu-ḥa-am-ma</i>
 3. <i>giš si-gar-azag an-na-ge nam-ta-e-gál</i>
 4. <i>ši-gar šami-e ellûti tap-ti</i>
 5. <i>giš ig an-na-ge gál-im-mi-in-kid</i>
 6. <i>da-lat šami-e tap-ta-a</i>²⁾
 7. <i>d. Babbar kalam-ma-ge sag-gà</i>³⁾ <i>-na-šú mi-ni-in-ila</i>
 8. <i>ilu Šamaš a-na ma-a-ti ri-ši-ka taš-ša-a</i>
 9. <i>d. Babbar me-lam an-na kur-kur-ra be-dul</i>
 10. <i>ilu Šamaš me-lam-me šami-e ma ta-a-ti tak-tum</i>
 11. <i>ši kalam-ma-[ge laḡ-mi-ni-ed-]dé</i>
 12. <i>ana ni-[piš-ti ma-]ti nu-[ra taš-ta-]kan</i>⁴⁾
 13. <i>ġir kalam-ma-[ge si-ba-ni-ib-si-di]-ne</i>
 14. <i>ki-bi-is ma-ti</i>⁵⁾ <i>lu-ú [tuš-te-]šir</i>
 15. <i>máš-anšu nig-[zi-gál] gar?</i>
 16. <i>bu-ul šêri [ši-kin napišti]</i>
 17. <i>d. Babbar a-a ama</i>⁶⁾ <i>-bi-da geštug-bi [gál-im-mi-ni-kid]</i>
 18. <i>ilu Šamaš ki-ma a-bi u um-ma uz-na-ši-na [ta-pat-ti]</i>
 19. <i>ú im-ši-in-kür-e-ne</i>
 20. <i>šam-mi ik-ka-la</i>
 21. <i>d. Babbar máš-sag [dingir-e-ne me-en]</i>
 22. <i>ilu Šamaš a-ša-rid ilāni at-ta-ma</i>
 23. <i>palil d. A-nun-na-ki</i> [me-en]
 24. <i>a-lik</i>⁷⁾ <i>maḥ-ri ša ilu Anunnaki at-ta-ma</i>
 25. <i>An d. En-lil-bi-da-ta</i> [lugal nam-lü-gál-lu me-en]
 26. <i>it-ti ilu A-nim</i>⁸⁾ <i>u ilu En-lil šar amelû-[ti at-ta-ma]</i>
 27. <i>á-ág-gà uku ki-šar-ra-ge</i>⁹⁾ <i>si-dé-[en-si-di-e]</i>
 28. <i>te-rit kiš-sat ni-ši šu-te-šir</i>
 29. <i>dingir nig-si-di ana gub-ba me-en</i>
 30. <i>i</i>¹⁰⁾ <i>ša-ru ina šami-e ka-ja-ma-nu</i>¹¹⁾ <i>at-ta</i>
 31. <i>dingir nig-gi-na kur-kur-ra igi-gál me-en</i></p> | <p>1. Incantation: Shamash has shone forth on the foundation of heaven.
 3. The lock-rail of pure heaven he has opened.
 5. The door of heaven he has opened.
 7. Shamash has lifted his head upon the Land.
 9. Shamash has filled the lands with heavenly splendour.
 11. Upon the living creatures of the Land he sheds light.
 13. He directs the footsteps of (the inhabitants) of the Land.
 15. The flocks of the field, the creatures with the breath of life he
 17. Shamash like a father and a mother opens their eyes.
 19. Grass they eat
 21. Shamash, leader of the gods art thou.
 23. He that precedes the Anunnaki art thou.
 25. With Anu and Enlil thou art the lord of mankind.
 27. Direct thou the laws of all men.
 29. O god of justice, in heaven thou art steadfast.
 31. O god of righteousness, in the lands thou art the sage.</p> |
|--|--|

¹⁾ Var. Rm. 129, *ġe-ni-sir*. The Semitic rendering has the second person throughout.

²⁾ Modus energeticus. ³⁾ Var. *a*.

⁴⁾ Var. Ni. 1556 has apparently *-tim ma-a-tü nu-ri ta-*.

⁵⁾ Var. Ni. 1556, *ma-a-tü*. ⁶⁾ Ni. 1556, *ama a-a*.

⁷⁾ Here begins IV R. 28 No. 1. ⁸⁾ Ni. 1556, *nu*.

⁹⁾ Ni. 1556, *uku šar-ra-a*. ¹⁰⁾ Ni. 1556, *mi*. ¹¹⁾ Ni. 1556, *ka-a-a-nu > kašānu*.

- | | |
|---|--|
| 32. kit-tum ¹) bi-šit uz-ni ¹) ša ma-ta-a-ti ¹)
at-ta | 32. Righteousness and wisdom in the lands
thou art. |
| 33. zi-du mu-e-zu nig-erim mu-e-zu | 33. The true thou knowest, the wicked thou
knowest. |
| 34. ki-na ti-di rag-ga ti-di | 35. O Shamash, Justice lifts her head to thee. |
| 35. d. Babbar nig-si-di gú-bi ma-ra-an-zi | |
| 36. ilu Šamaš mi-ša-ru ri-is-su i-na-aš-ši-ik | 37. O Shamash, the wicked is lacerated before
thee as with a flail. |
| 37. d. Babbar nig-erim ²) kùš usán-gim im-ma-
ra-an-kirru ³) (ta) ³) | |
| 38. ilu Šamaš rag-gu ki-ma ki-na-zi it-tar-
rak-ka | |
| 39. d. Babbar IGI + DUP-ti An d. En-lil-ge me-en | 39. Shamash, thou art the help of Anu and
Enlil. |
| 40. ilu Šamaš tu-kul-ti ilu A-nim u ilu En-lil
at-ta | |
| 41. d. Babbar sá-kud-maḡ an-ki-bi-da me-en | 41. Shamash, thou art the far famed judge of
heaven and earth. |
| 42. ilu Šamaš da-ia-nu ši-ru ša šami-e irši-
tim at-ta | |
| 43. d. Babbar sá dingir-ri-e-[ne-ge mu-ni]-tar-
ru-da [me-en] | 43. Shamash, thou art he who renders the
judgement of the gods. |
| 44. [ilu Šamaš] di-in [ilāni idinu at-ta] | |
| 45. [d. Babbar] eš-bar-maḡ d. [A-nun-na-ki-e-ne
igi-bar-ri-en] | 45. Shamash, the decrees of the Anunnaki
thou decreest. |
| 46. [ilu Šamaš] pu-ru-us-[si ša ilu Anunnaki
taparras] | |
| 47. | 47. |

About six double lines are broken away to the end of the tablet.

Reverse.

About ten double lines are lost at the top of Ni. 1556 here.

- | | |
|---|---|
| 1. da?) zi(?) -da? -na? | 1. At his right hand may Shamash stand. |
| 2. [i-na] im-ni-šu ilu Šamaš li-[iz-ziz] | |
| 3. [dingir galu dumu-dingir-ra-] na da ⁴) -ḡub-
bu-na [ḡe-gub] | 3. May the god of the man, son of his god,
stand at his left hand. |
| 4. [ili ameli] mar ili-šu ina šu-me-li-šu [li-
iz-ziz] | |
| 5. [lamma (?) dumu] -a-ni-šú mu-un-na-an-gub
a[.] | 5. The protecting genius for the sake of his
son stands |
| 6. la(?) -mas-si ⁵) aš-šu ma-ri-šu ka-la-ma-a
[iz-za-az] | |
| 7. me silim me nam-ti-la | 7. The decree of peace, the decree of life,
. |
| 8. pa-ra-aš šul-me pa-ra-aš ba-lá-[ti] | |

¹) Var. Ni. 1556, *tū*, *na*, *tū*.

²) *Ibid.*, *erim-e* and omits *kùš*. So also K. 11789, 1.

³) Or read *gurud-ta*, after CT. 12, 24 B 61.

⁴) Ni. 1556 has *ta*.

⁵) This is the only intelligible reading deducible from the copy. The parallel passage, IV R. 17, 38 has here *ili ameli*. The passages prove that *lamassu* and *lamassatu* are synonyms of *ili ameli* and *ištarat ameli*. I can make no sense of *kalamá*.

- | | |
|---|---|
| <p>9. <i>ka-silim šag-ḡul-la</i></p> <p>10. <i>ina sa-li-mu ḥu-ud lib-bi</i></p> <p>11. <i>ka-gar-šág-ga</i></p> <p>12. <i>ina e-gir-ri-e dam-ki</i></p> <p>13. <i>d.Babbar lugal dumu dingir-ra-na šu-a</i>
<i>ḡe-en-da-ab-[bi]</i></p> <p>14. <i>iluŠamaš šarru mar ili-šu liḫ-bi ša</i> "a-na
ka-tim"</p> <p>15. <i>en ki-gal kullab-(ki)-ge uku-a-ni-šú ḡe?</i>
<i>en?-[na-ra-ab-bi?]</i></p> <p>16. <i>be-el ša ki-gal-e ša kul-la-bi²⁾ ka-a-[ša</i>
<i>aš-šu ni-ši-šu liḫ-bi-ka]</i></p> <p>17. <i>d.Babbar sá-kud-maḡ en-gal kur-kur-ra me-</i>
<i>en³⁾</i></p> <p>18. <i>iluŠamaš da-jā-nu ši-ru bēlu rabu-ú ša</i>
<i>ma-ta-a-ti at-ta</i></p> <p>19. [<i>lugal</i>] <i>niḡ-zi-gál⁴⁾ šag-lal-sud kalam-ma</i>
<i>me-en</i></p> <p>20. <i>be-el⁵⁾ šik-na-át⁵⁾ napiš-tim ri-me-nu-u⁶⁾</i>
<i>ša ma-ta-a-ti at-ta</i></p> <p>21. <i>d.Babbar ud-da ne-e lugal-e⁵⁾ dumu dingir-</i>
<i>ra-na u-me-ni-sikil u-me-ni-láḡ-láḡ</i></p> <p>22. <i>iluŠamaš ina ū-mi an-ni-i⁵⁾ šar-ri mar</i>
<i>ili-šu ul-lil-šu ub-bi-ib-šu</i></p> <p>23. <i>nig nam-ḡul-dim-ma kuš-na⁷⁾ ni-gál-la bar-</i>
<i>bi-tu ḡe-en-zi</i></p> <p>24. <i>mim-ma e-piš li-mut-ti ša ina⁸⁾ zu-um-</i>
<i>ri-šu ba-šu-u</i></p> <p>25. <i>ina a-ḡa-a-ti li-in-na-si-iḡ</i></p> <p>26. <i>dub-bur-šagan-gim u-me-ni-luḡ-luḡ</i></p> <p>27. <i>dub-bur ḡá-nun-na-gim u-me-ni-su-ub-su-ub⁹⁾</i></p> <p>28. <i>zabar-gim niḡ-su-ub-ta¹⁰⁾ ḡe-im-ta-su-ub</i></p> <p>29. <i>ki-ma ki-e ma-áš-ši lim-ta-ši-iš</i></p> <p>30. <i>nam-lal-a-ni tuḡ-a-ab</i></p> <p>30 b. <i>'i-il-ta-šu pu-ṭur-ma</i></p> <p>31. <i>en-e¹¹⁾ ud-da al-ti-la nam-maḡ-zu ḡe-ib-[bi]</i></p> <p>32. <i>a-di ū-um bal-ṭu nar-bi-ka liḫ-[bi]</i></p> <p>33. <i>ù mē-e galu-tù-tù erī-zu ka-sil-zu ga-an-</i>
<i>si-[il-e]¹²⁾</i></p> | <p>9. In peace and gladness of heart</p> <p>11. In pious thoughts</p> <p>13. May Shamash, as to the king the "son of
his god," command that "unto the hand
(of his god he be restored.)"¹⁾</p> <p>15. May the lord of the wide places of Kullab
<i>speak</i> to thee on behalf of his people.</p> <p>17. Shamash, far-famed judge, great lord of
the lands art thou.</p> <p>19. Lord of the creatures with the breath of
life, merciful one of the lands, art thou.</p> <p>21. O Shamash, this day make pure, make
clean the king, son of his god.</p> <p>23. May whatsoever causes the evil, which
is in his body, be removed afar.</p> <p>26. Like a stone ointment-bowl wash him.</p> <p>27. Like a stone butter-bowl purify him.</p> <p>28. Like copper which has been purified may
he be pure.</p> <p>30. Loosen his bonds.</p> <p>31. As long as he lives may he speak of thy
greatness.</p> <p>33. And I, the magician, thy servant, will sing
thy praises.</p> |
|---|---|

¹⁾ Cf. KING, *Magic*, 11, 26; IV R. 59 No. 2, Rev. 26.

²⁾ According to PBS. V No. 2 II 28, Gilgamesh was lord of Kullab. The *ligalē* of Kullab is probably identical with *Unuk ribitim*, "Erech of the wide places." of the Epic of Gilgamesh.

³⁾ First line on K. 4803 = IV R. 28 No. 1 Rev. 1.

⁴⁾ Ni. 1556, *ga*.

⁵⁾ Ni. 1556, *lim*; *tī*; omits *e*; *e*.

⁶⁾ Ni. 1556, *rim-nu-[u]*.

⁷⁾ Ni. 1556, *a-ni*.

⁸⁾ Omitted on K. 4803.

⁹⁾ Rendered by *lištakil*, CT. 16, 11, 36.

¹⁰⁾ So K. 3343, but K. 4803 *im-su-ub-ta* as also IV R. 4 B 42. In one case *nig* is the relative pronoun and in the other the dependent phrase has no subordinating particle, but the verbal form *im-su-ub-ta*.

¹¹⁾ Var. K. 4803, omits *e*.

¹²⁾ Last line of prayer on K. 3343.

34. <i>ki-(šub) d.Babbar-kam ēš-min mu-šid-bi-im</i> <i>bār-si-ga-kam</i>	34. A prayer of prostration to Shamash; 62 are its lines; for the royal chapel(?) ¹⁾
35. <i>én ilu[Šamaš²⁾] bel kitti u mīšari</i> <i>muš-te-šir elāti u šaplāti³⁾</i>	35. Incantation: Shamash, lord of right- eousness and justice, director of things on high and beneath.

¹⁾ *barsiga* denotes a sacred place, BL. 73, 7; SAK. 198 d) II 3, and a ritual is conducted on its roof, ZIMMERN, *Rt.* 48, 3. ²⁾ Restore perhaps *bu-kur*.

³⁾ The first line of the penitent's (Semitic) prayer, a *šu-illa* to Shamash. The name of the series and the number of the tablet are not given. The subscription is the ordinary one at the end of incantation tablets, see STRECK, *Assurb.* II 356.

Priest's *kišub* (to Maḥunga?) in a Ritual.

VAT. 9669.¹⁾

1. []-ga gab-ri [nu-tuk-a]	1. who a rival has not.
2. []-bu-ú ša ma-ḥi-ra la i-[šu-u]	
3. [umun izi-gar-]be-bi igi nu-un-bar	3. Lord, whose brilliancy eye has not seen.
4. be-lum ša bir-bir-ru-šu la in-nam-ma-rum	
5. dingir me-lam-a-ni kùš-ši ²⁾ ba-an-tuk-a	5. God, the sheen of whose splendour has glory.
6. ilu ša me-lam-mu-šu ša-lum-ma-ta i-šu-ú	
7. sūr-a-ni-ta dingir-na-me sag nu-un-gà-gà	7. Against his anger no god goes up.
8. ana e-zi-zi-šu ilu ma-am-man la i-ir-rum	
9. tù d.Asar-lù-dug tù d.En-ki-ge ad-da-zu	9. By the incantation of Marduk, by the oath
10. ina šip-ti ša ilu Marduk ina ti-e ša ilu É-a a-bi-ka	of Ea, thy father,
11. en-e gi-da-zu-šú-a šed-da-zu-šú-a	11. O lord, to appease thee, to calm thee,
12. be-lum a-na nu-uh-ḥi-ka a-na šup-šu- ḥi-ka	
13. d.Ma-ḡun ³⁾ -gà šu-luḡ-sikil-la a-ra-an-gar	13. Maḥunga(?), I have performed for thee the
14. ¶ šu-luḡ-ḥi ellāti aš-kun-ka	holy washings.
15. íá-a sikil-a giš-šiniḡ ú-in-nu-uš gišul-ḡi	15. Pure oil, tamarisk, <i>maštakul</i> -plant, the
	marsh-reed,
16. giššág-tūr ⁴⁾ kúg-gi kúg-bár dagZA-TUN ⁵⁾ dag-gug dagza-gin-na	16. The date-palm <i>suḫuššu</i> , gold, silver, <i>ḫulalu</i> - stone, cornelian, lazuli,
17. [. . . .]-a íá giš-erín íá-sag íá-dug-ga NI + GIŠ-bara-gà ⁶⁾ lál íá-nun-na	17. oil of cedar, fine oil, good oil, filtered oil, honey, butter,

¹⁾ Fragment from the right column of a large tablet of an incantation ritual; published by EBEILING *Religiöse Texte aus Assur*, No. 101.

²⁾ The reading *kuš* for *SU* is confirmed by *(ku-uš)SU* = *šalummatu*, POEBEL, PBS. V 102 VII 21, and the reading *ši* by the variant *kùš-zi* in Gudea, Cyl. A 22, 22.

³⁾ The sign *AN* at the beginning of the line is uncertain and the sign here read *KU* is incorrectly drawn, by the scribe. The rendering is based on the supposition that the name of the deity to whom the prayer is addressed stood here and is represented by *ditto* in line 15. A deity *Maḡunga* is unknown.

⁴⁾ SAI. 5285; IV R. 25 B 38; 59 B 4. ⁵⁾ Phonetic *ni-ni*, or *i-li*, CT. 12, 28, 17.

⁶⁾ The complement is written *ga*, AJSL. 36, 80, 28 and CT. 12, 50 R. 5. See AJSL. 39, 140; OECT. III 49, n. 4.

- | | |
|---|--|
| 18. <i>ša šim še-li šimbur</i> ¹⁾ <i>giš erin giš šur-</i>
<i>man gi-dug-ga</i>
19. <i>gestin kaš-aš-an-na</i> ²⁾ <i>imin munu</i>
<i>gu-mu-un-šub</i> ³⁾ <i>[-šub]</i>
20. <i>bi</i> (?) <i>šu-te-ma-ab šag-zu ge-en-</i>
<i>gun-gà bar-zu ge-[en-šed-de]</i>
21. [. . . . <i>mu-ḫ</i>] <i>ur libba-ka li-nu-uh [ka-</i>
<i>batta-ka lipšah]</i> | 18. aromatic <i>kiskiranu</i> , aromatic
<i>palluku</i> , cedar, juniper, "good-reed,"
19. wine, spelt-beer, on seven fires
I have thrown (?).
20. These (?) receive. May thy heart repose,
thy soul be calm. |
|---|--|

¹⁾ The ideogram for *palluku* is *giš-šim-bur*, which is improperly written with *gir*, SAI. 3530. The true reading with *bur* occurs also in a text referred to by MEISSNER, MVAG. 1913 No. 2, p. 17, 27.

²⁾ Cf. IV R. 59 A 33 and SAI. 3501. An other ideogram for *ulušin* is *kaš-aš-sud*, EBEELING, KAR. No. 16 R. 25.

³⁾ Copy has *šAB* (?).

Priest's Prayer to Aruru-Gula as Venus at the End of the Ritual.

KAR. 73, Reverse.

- | | |
|--|--|
| 1. [. . . . <i>galu-šú ūš</i>] <i>tuk-an-[na-ab</i>
2. <i>ana amēli ri-e-ma rišī ū-[]-ki</i>
3. [<i>-zu ud-gim</i>] <i>d. Zib</i> ¹⁾ <i>še-ga an-ur-ta nam-</i>
<i>ta-ed</i>
4. [<i>ištu išid šami-e te-li-tu ma-gi-rat</i>] <i>kima</i>
<i>ū-me šu-pa-ta-ma sur</i> (?) <i>-tu-ki</i>
5. [<i>nin</i> ? <i>ki-en-gi</i> ?] <i>kug maḡ-ge é-gi(b)-a d. En-</i>
<i>lil-la-ge ág-gà d. Ud-gāl-lu-ge</i>
6. <i>be-lit</i> (?) <i>Šu-me-[ri el-li-]tū šir-tū kal-lat</i>
<i>ilu Enlil na-ram-tu ilu Nin-urta</i>
7. <i>mà-a eri-zu [murub an]-sud-da gù-mur-an-da</i>
8. <i>a-na-ku [arad-ki ki]-rib šami-e ru-ḫu-ti</i>
<i>al-si-ki</i>
9. . . . <i>gub</i> <i>da-gar gištuk-a</i>
<i>ugu-na</i>
10. <i>e</i> <i>a-za-az-ki a-gab-bi ši-man-ni</i>
<i>ḡā-ši</i> ³⁾ | 1. on the man have mercy and
thy
3. Thy from the foundation of heaven,
[O propitious hierodule], like day-light is
made glorious.
5. [<i>Queen of Sumer</i>], the pure, the far famed,
daughter-in-law of Enlil, ²⁾ the love of
Ninurta.
7. I, thy servant, unto thee in the midst of
the far heavens have cried.
9. I stand forth unto thee, I speak,
O hear me, thou child-bearing mother. |
|--|--|

¹⁾ AN-ZIB is an ordinary title of Venus as the evening star.

²⁾ The same title of Nin-isinna (= Gula), as daughter-in-law of Nunnamnir (Enlil), BA. V 644, 5. Gula the healer (*a-zu*) is written *Nin-i-si-in-na-ge* (gé), CT. 23, 2, 15 = KAR. 192 R. II 62, and called *Nin-gal-an-na*, l. 16; cf. EBEELING, *Archiv für Geschichte der Medizin*, XIII, Heft 5-6, p. 135. Here Gula is clearly identified with Ishtar as Venus. For *Nin-i-si-in-na-ge* at *I-si-in-(ki)*, see OECT. I 15, 25-6. But *d. Ni-in-si-an-na* = Ninkarrak (Gula), consort of Ninurta, KAR. 16, Obv. 3; cf. Rev. 17+27. Hence the old title of Ishtar as Venus, *Nin-si-an-na*, *Nin-si-in-na* (v. *Tammuz and Ishtar*, 175) becomes *Nin-isinna*, probably corrupted by the name *Isin(ki)*, after Gula of Isin had been identified with Ishtar, the healer. See *Tammuz and Ishtar*, 110. This hymn is clearly addressed to Gula consort of Ninurta, ll. 5-6, but she is identified with Ninsianna or Nin-isinna, as line 3 proves. For *d. Zib* = Venus, v. KUGLER, *Sternkunde* I 9 and CT. 19, 19 A 54; and for the restoration [*te-li-]tu [ma-gi-rat]* in line 4 for *d. Zib še-ga*, cf. KAR. 144 Obv. 16 with CRAIG, RT. 67, 26.

³⁾ False rendering of *ugu-na* = *alittu*.

- | | |
|---|--|
| 11. mu-gig-ga me-en igi-zi-šú gub-ba a-a ad-mu | 11. Since I am ill, before thee I stand (saying), |
| 12. aš-šù mar-ša-ku-ma ¹⁾ ma-ḥir-ki a-zi-iz
a-ḥu-la a-bi-ia | "How long, O my father?" |
| 13. gal ni-zu gig-ga ma-è? a-a ad-mu | 13. O great one, knower of sickness. I |
| 14. ra-bi-tum mu-da-at mur-ši e-? -ia ²⁾ a-ḥu-
la a-bi-ia | (saying), "How long, O my father?" |
| 15. ši ³⁾ -maḡ zi-ba nam-ti-la-ge za-e me-en | 15. A far famed princess thou art, bestower |
| 16. ru-ba-tū šir-tū ka-i-šat na-piš-ti ba-la-ti
at-ti-ma | of the breath of life. |
| 17. gašan-mu mu-[ni-in] ⁴⁾ -ḡun-ḡà uš tuk-ma-
ra-áb | 17. O my lady, rest, have mercy. |
| 18. be-el-tu nu-ḥi-ma ri-e-mu ri-se-e | |
| 19. [zi-šu-tāg] gíg nu-ni-zu šu-mu mu-ni-in-dib | 19. O thou that deliverest the soul of him |
| 20. mu-se-zi-bat na-piš-ti mur-ši la i-du-ú
ka-ti šab-ti | who knows not his sickness, take thou |
| 21. en-ud-da ti-la-me-en si-il(?)-mu-un-ni-mal-
mal | my hand, |
| 22. adi ū-mu ba-laṭ-ku lud-lul ⁵⁾ -ki | 21. And as long as I live will I sing thy praises. |
| 23. galu igi-tuḡ-a nam-dingir-zú ⁶⁾ ḡe-ed | 23. May he that sees me praise thy divinity. |
| 24. [a-mi-]ri li-ta- ⁷⁾ id ilu-ut-ki | |
| 25. [en n]am-til-la me-en nam-maḡ zú ⁶⁾ [ga]-
dúg-ga | 25. As long as I live I will speak of thy |
| 26. [a-di ūm bal-]ta-ku-ma nir-bi-ki lu-uk-bi | greatness. |
| 27. [ù mē-e galu tū-]tū eri-zú ka-sil-zú ḡe-me-
en ⁷⁾ | 27. And I, the priest of magic, thy servant, |
| 28. [ù anaku a-ši-]pu a-rad-ki da-lil-e-ki
lud-lul | verily I am thine adorer. |
| | 28. And I the priest of magic, thy servant, will |
| | sing thy praises. |

¹⁾ Sic! Read *istaritu attima?* ²⁾ Text in order?

³⁾ In case the Semitic rendering is correct, *ši* is for *ki* = *rabū*, *rubū*, Br. 10547; cf. *gi-e* (KU) = *rubū*. Yale Syllabary, 149, for *egi(r)* = *rubātum*. The same title of Aruru is found on a tablet in the Metropolitan Museum Rev. 15, JSOR. III 15.

⁴⁾ Text has *a* here! ⁵⁾ Sign *IN*! ⁶⁾ Text *KA*, i.e., *zú*.

⁷⁾ Sic! Cf. IV R. 20 No. 2, Rev. 9.

Priest's *kišub* to Marduk in an Incantation Ritual.

IV R. 29.

The priest's prayer to Marduk occupies the lower part of the second column of the Obverse and the upper part of the first column of the Reverse. It is the only known priest's prayer which occurs in the body of a long incantation service and was presumably followed by a Semitic prayer of the lifting of the hand by the penitent. The tablet K. 2962, restored from K. 4612, probably had dimensions as great as the similar tablet, V Raw. 50-51. There the ceremony began with the priest's *kišub* and fills 108 lines ending at Col. II 29. Then follows an ordinary recital by the priest similar to the incantation recitals of the great *utukkū limnūti* series. The next section, Obv. II 75-Rev. I 11, is the Semitic prayer of the lifting of the hand. The remainder of this service consists of another priest's recitation. From

that important ritual it is seen that certain magic ceremonies were mixtures of priest's liturgical prayers, ordinary magic recitations and Semitic prayers by the penitent.¹⁾

From the few lines preserved on K. 2962, from the end of the section preceding the priest's prayer, it seems evident that this section was a magic recitation similar to IV Raw. 3, Col. I-II 26; 22 I-II 33.²⁾ The entire ceremony is devoted to Marduk, precisely as the long *bit rimki* service of V Raw. 50-51 is dedicated to Shamash. The text of IV R. 29 No. 1 has been edited by C. F. FOSSEY, *La Magie Assyrienne*, 364-69; by HEHN, *Hymnen und Gebete an Marduk*, BA. V 334-7. Partial translations are given by SAYCE, *Hibbert Lectures*, p. 99 and JASTROW, *Religion* I 501.

¹⁾ Note that the *kišub*, *d.Babbar kur-gal-ta um-ta è-na-zu-šú*, of V R. 50, follows a Semitic prayer to Shamash on K. 9830 in GRAY, *Shamash*, pl. III. See *Sum. Grammar*, 187 n. 2.

²⁾ On K. 4612, Obv. I there are ends of several lines and a sectional line. Before the sectional line the signs preserved prove that the ceremony began with a Semitic prayer. This was followed by a bilingual recitation, the end of which is given by PINCHES in IV R. 29 A 1-8.

IV Raw. 29 No. 1.

Obverse II.

- | | |
|---|---|
| 9. [én: . . . en-gal] kalam-ma lugal kur-kur-ra | 9. Incantation: . . . great lord of the Land, |
| 10. [] ma-a-ti be-el ma-ta-a-ti | sovereign of the lands. |
| 11. [. dumu-sag d.En-] ki-ge an-ki-a | 11. first born son of Ea, who in |
| dirig-ga | heaven and earth has been made sur- |
| 12. [. māru re] š-tu-ú ša ilu É-a | passing. |
| 13. ša ina šami-e u irši-tim šu-tu-ru | |
| 14. [] en-gal kalam-ma lugal kur- | 14. great lord of the Land, |
| kur-ra | sovereign of the lands. |
| 15. [] dingir dingir-ri-e-ne-ge | 15. god of gods. |
| 16. [] i-lum ša ilāni | |
| 17. [] an-ki-a zag-rá nu-tuk-a | 17. of heaven and earth, who a |
| 18. [] šami-e u irši-tim ša ša-ni- | rival has not. |
| na la i-šu-u | |
| 19. [] An d.En-lil-bi-da-ge | 19. of Anu and Enlil. |
| 20. ša ilu A-nim u ilu En-lil | |
| 21. ūš-sud dingir-ri-e-ne-ge | 21. Merciful one among the gods. |
| 22. ri-mi-nu-u ina ilāni | |
| 23. šag-lal-sud dir-ga ti-la kenag-gà | 23. Compassionate one, who loves to heal the |
| 24. ri-mi-nu-u ša mi-ta bul-lu-ṭa i-ram-mu | dying. |
| 25. d.Asar-lù-dug lugal an-ki-bi-da-ge | 25. Marduk, sovereign of heaven and earth. |
| 26. ilu Marduk šar-ru šami-e u irši-tim | |
| 27. lugal Tin-tir-(ki) lugal É-sag-il-la | |
| 28. šar Ba-bi-lim be-el E-sag-ila | 28. King of Babylon, lord of Esagila. |
| 29. lugal É-zi-da ¹⁾ lugal É-maḡ-ti-la | 29. King of Ezida, lord of Emahtila. |
| 30. šar E-zi-da be-el E-maḡ-ti-la | |
| 31. an-ki-bi-da za-a-ge | 31. Heaven and earth are thine. |

¹⁾ Here Ezida and Emahtila are the temple and chapel of Nebo at Barsippa. Line 29 is probably an insertion due to influence of the liturgies, see SBP. 52, 12 f. *et passim*.

- | | |
|--|--|
| 32. šami-e u irši-tim ku-um-mu | |
| 33. ki an-ki-bi-da za-a-ge ¹⁾ | 33. The spaces of heaven and earth are thine. |
| 34. e-ma šami-e u irši-tim ku-um-mu | |
| 35. tū nam-til-la za-a-ge | 35. The incantation of life is thine. |
| 36. ši-pat ba-la-tu ku-um-mu | |
| 37. ūḡ nam-ti-la za-a-ge | 37. The saliva of life is thine. |
| 38. i-mat ba-la-tu ku-um-mu | |
| 39. mú-kug-ga-dúg ²⁾ abzu za-a-ge | 39. The holy curse of the nether sea is thine. |
| 40. mú-kug-gu-u apsi ku-um-mu | |
| 41. nam-lilli ūku sag-gig-ga | 41. Mankind, the dark-headed people, |
| 42. a-me-lu-tum ni-ši šal-mat kaḫḫadi | |
| 43. nig-zi-gál ³⁾ nig-a-na mu-sá-a kalam-ma gál-la-ba | 43. The creatures with the breath of life, as many as have names in the land, |
| 44. šik-na-át na-piš-ti ma-la šu-ma na-ba-a ina māti ⁴⁾ ba-ša-a | |
| 45. ub-da-tab-tab-ba nig-a-na-bi ni-gál-la | 45. The four regions, as many as there be, |
| 46. kib-rat ir-bit-ti ma-la ba-ša-a | |
| 47. d. Nun-gal-e-ne an-ki-šar-ra a ⁵⁾ -na gál-la-ba | 47. The Igigi (six hundred gods) of the totality of heaven and earth, as many as there be, |
| 48. ilu Igigi ša kiš-šat šami-e u irši-tim ma-la ba-ša-a | |
| 49. za-ra ⁶⁾ gi ⁷⁾ -bi ba-ra-ši-in-[gál-la-ám] | 49. Open their ears unto thee. |
| 50. a-na ka-ša-a-ma uz-na-ši-na ba-[ša-a] | |

Reverse I.

- | | |
|---|--|
| 1. za-e dingir-bi me- [en] | 1. Thou art their god. |
| 2. at-ta-ma ilu-ši- na | |
| 3. za-e lamma-[bi me- en] | 3. Thou art their protecting genius. |
| 4. at-ta-ma la-mas-si-ši-na | |
| 5. za-e ab-ti-la-[bi me- en] | 5. Thou art their healer. |
| 6. at-ta-ma mu-bal-liṭ-[si-na] | |
| 7. za-e ab-silim-bi [me- en] | 7. Thou art their benefactor. |
| 8. at-ta-ma mu-šal-li-im-[ši-na] | |
| 9. ūš-sud dingir-ri-e-ne-ge | 9. O merciful one among the gods, |
| 10. ri-mi-nu-u ina ilāni | |
| 11. sag-lal-sud dīg-ga-til-la kenag-gà (ri-mi-nu-u ša mi-ta bul-lu-ṭa i-ram-mu) ⁸⁾ | 11. O compassionate one who loves to heal the dying, |
| 12. d. Asar-lū-dug lugal an-ki-bi-da-ge | 12. Marduk, sovereign of heaven and earth, |
| 13. mu-zu be-dúg nam-maḡ-zu be-dúg | 13. Thy name I have repeated, thy greatness I have rehearsed. |
| 14. šum-ka az-kur nar-bi-ka aḫ-[bi] | |
| 15. mu-pad-da-zu dingir-ri-e-ne-[ge] | 15. "The mention of thy name the gods glorify"; verily I will sing as thy praises. |
| 16. ár-zu kīd-kīd-da ka-sil-zu ga-a[b-si-il] | |
| 17. zi-kir šu-me-ka ⁹⁾ ilāni lut-ta-'i-[du] | |
| 18. da-li-li-ka lud-[lul] | |

¹⁾ Cf. K. 3931, 28 in S. A. SMITH, *Miscellaneous Texts* 28. ²⁾ *dúg* is omitted in the loan-word.

³⁾ Var. *gál-la*. ⁴⁾ *KUR*; Var. *ma-a-ti*. ⁵⁾ Var. *e. e-na*, *enna* is the original word for *mala*.

⁶⁾ Var. *za-e-ra*. ⁷⁾ Var. *igi-bi*, "Their eyes." ⁸⁾ This line only on variant.

⁹⁾ HENH supplies *ina* and restores the Sumerian text accordingly.

19. <i>galu-tu-ru gíg-ga-a-ni ġe-im-ma-ra-ab-[ed]</i> ¹⁾	19. As for him who is sick, may his sickness depart for thee. ²⁾
20. <i>ša mar-ši mu-ru-us-su lit-ta-ši</i>	
21. <i>nam-tar á-zāg sa-ma-[nā]</i> ³⁾	21. Curse, <i>asakku</i> -disease, <i>samanu</i> -disease,
22. <i>nam-ta-ru a-sak-ku sa-ma-[nu]</i>	
23. <i>utug-ġul a-lá-ġul ġidim-ġul ġal-lá ġul dingir-ġul maškim-ġul</i>	23. Evil <i>utukku</i> , evil <i>alû</i> , evil ghou!, evil <i>gallû</i> , evil god, evil ambusher,
25. <i>u-tuk-ku lim-nu a-lu-u lim-nu e-ġim-mu lim-nu gal-lu-u lim-nu i-lu lim-nu ra-bi-šu lim-nu</i>	
27. <i>d.Ġim-me d.Ġim-me-a d.Ġim-me-ġab</i>	27. Fever-demon, <i>Labašu</i> -demon, the Seizer,
28. <i>la-bar-tu la-ba-šu aġ-ġa-zu</i>	
29. <i>galu-lil-lá kiskil-lil-lá</i> ⁴⁾ <i>kiskil-ud-da-kar-ra</i> ⁵⁾	29. Wind-demon, wind-demoness, handmaid of the wind-demon,
30. <i>li-lu-u li-li-tum ar-da-at li-li-i</i>	
31. <i>[nam-tar-ġul-ġal]</i> ⁶⁾ <i>á-zāg gíg-ga</i> ⁷⁾ <i>tu-ra nu-dug-ga</i>	31. Evil curse, foul <i>asakku</i> , disease unhealthy,
32. <i>[namtaru] lim-nu a-sak-ku mar-šu</i>	
33. <i>mar-šu la ġa-a-bu</i>	
34. <i>[nig-]ag-a</i> ⁸⁾ <i>nig-ġul-dim-ma</i>	34. Evil machinations,
35. <i>u-pi-ši lim-nu-ti</i>	
36. <i>[sur-rû-šub a-ġa-]an</i> ⁹⁾ <i>tum</i> ¹⁰⁾ <i>ud-šû-uš-ru</i> ¹¹⁾	36. Headache and chill, flabbiness, uncleanness and despondency,
37. <i>[diġ-dim-]ma</i> ¹²⁾ <i>bar-ġiš-[ra]</i> ¹³⁾	37. Fever and jaundice (?),
38. <i>[ti'u šu-ru-ub-]bu-u man-ga lu-u-tu</i>	
39. <i>[ša-pu-tu li-i-]bu aġ-ġa-[zu]</i> ¹⁴⁾	
40. <i>[galu-ġul iġi-ġul ka-]ġul eme-[ġul]</i>	40. Evil one, evil eye, evil mouth, evil tongue,
41. <i>[lim-nu ša pa-an lim-nu] pu-u [lim-nu lišanu lim-nu]</i>	
[42. <i>šag-é-a-ta ġe-ib-tu-ed</i>] <i>iš-tu ki-rib bi-ti li-ši-i</i>	[42. From the house may go away.]
.....	
<i>[û mât-e galu-tû-tû arad-zu ka-sil-zu ġe-en-si-il-e]</i>	[And I the magician, thy servant, will sing thy praises.]
<i>enem-enem-ma ki-(šub) d.Marduk-kam</i>	Incantation, a prayer of prostration to Marduk.

¹⁾ Restore *UD-DU*. Last sign in line 20 is probably *ši*. ²⁾ So the Sumerian.

³⁾ See MEISSNER, SAI. 1979. ⁴⁾ Literally, "handmaid of the wind demon."

⁵⁾ Literally, "Maid who ravishes the light," the female spirit of lasciviousness, temptress of man. For the Sumerian ideas concerning these incarnations of sexual depravity, see BL. pp. 12—15.

⁶⁾ Cf. IV R. 16 a 21.

⁷⁾ Rendered by *ti'u maršatum*, EBELING, No. 44, Obv. 8. *ti'u* is the ordinary rendering of *sag-gíg*, "headache."

⁸⁾ Cf. CT. 16, 2, 57; 5, 198; 31, 101.

⁹⁾ For the restoration, see CT. 16, 5, 199; 31, 102 and 17, 14, 3. This text yields the desired equivalent of *agan* = *mangu* < *mašku*. Also V Raw. 51 b 79 has *a-ġa-an* = *man-gu*.

¹⁰⁾ *tum* = *lu-u-tu*, line 38. So also V R. 51 b 79; CT. 16, 5, 199; 31, 102.

¹¹⁾ *ud-šû-uš-ru* = *ša-pu-ti*, V R. 51, 79 and CT. 16, 46, 168. Read in VIROLLEAUD, *Shamash* 10, 19, *māta bēl šapūti ušabhir*. Note that *sag-ki-diš*, V R. 51, 79 = CT. 16, 46, 168 = *KA-BU(?) -ti*; is this to be read *pî šib-ti*? in which case the text of V R. has *ŠE* for *ŠIB*. Perhaps the true reading is *ka-šir-ti*.

¹²⁾ Restored from CT. 16, 31, 102.

¹³⁾ See *ibid.*, and K. 3463 Rev. 11.

¹⁴⁾ On *aġġazu*, a disease, see KÜCHLER, *Medizin*, p. 144.

A Semitic Prayer in Part-Song.¹⁾**IV Raw. 54 No. 1.**

K. 3158 is the right half of a large double column tablet. The fragment carries only Obv. II and a few lines of Rev. I. From the top of Obv. II several lines are broken away. The original tablet carried about 110 lines on the Obverse and about the same number on the Reverse. The lines are grouped in two line verses. The text belongs to a class of religious literature, whose classification is difficult. Prayers of this kind, written upon large double-column tablets, were published by BRÜNNOW, ZA. 4, 1-40 and 225-258.

1. A prayer to Marduk, K. 3459 with duplicates, ZA. 4, 36-40, edited by HEHN, BA. V 319-325. Portions of the upper parts of Cols. I-II of the Obverse and end of Rev. I are preserved. A few lines of the Ashurbanipal colophon are preserved²⁾, but the rubric which gave the liturgical name for this kind of prayer is lost. There is trace of part-singing between priest and penitent; the opening lines, which are construed in the first person, were said by the supplicant. In the remaining fragments the priest intercedes for the worshipper or praises Marduk.

2. A prayer to Nebo, K. 2361 + Sm. 389, ZA. 4, 252-258. A good portion of Obv. I is preserved. Here the prayer is begun by the priest in liturgical fashion, each couplet being repeated with the name Nabu inserted at the beginning of the second couplet, thus Obv. 33-6;

“O lord, open minded, restraining sorrowfulness,
Wide eared. attentive to wisdom,
O Nebo, open minded, restraining sorrowfulness,
Wide eared, attentive to wisdom.
O raging lord, thou art wroth against thy servant;
Upon him are fallen misery and grief.
O Nebo, raging lord, thou art wroth against thy servant;
Upon him are fallen misery and grief.”

Here the liturgical form is interrupted by two couplets in the ordinary style;

“In the billows of the flood he is thrown, the deluge has mounted over him.
The shore is far from him, of out his reach is the dry land.
He has perished in a deep place, upon a reef is he caught.
He stands in a river of pitch, he is held in the morass.
Take thou his hand; thy servant it shall not attain.
Cause his retribution to depart, bring him up from the river of pitch.
O Nebo, take thou his hand, thy servant it shall not attain.
Cause his retribution to depart, bring him up from the river of pitch.”

In Obv. II the formal litany style is abandoned, and in Rev. I there are traces of part-singing or recitation. The text of these columns is deficient. A considerable portion of Rev. II remains intact and from these lines it is apparent that the long Semitic prayer services, arranged in couplets and part-singing, did not end in liturgical style by appeals to various deities to intercede for the penitent. They, in fact, combine the literary characteristics of the *ŠU-ILLA* prayers recited entirely by the worshipper and of the *ERŠAGHUNGA*, *ERŠEMMA*, bilingual prayers, usually in part-recitation.

¹⁾ Edited by ZIMMERN, BBS. No. 8. Cf. JASTROW, *Religion* II 86-88.

²⁾ The colophon was identical with STRECK, *Assurb.* II 354 b, a type of colophon attached to grammatical texts, omens, prayers and wisdom literature (IV R. 60* C).

3. A prayer to Marduk, K. 3175+3419+3216, &c., edited by HEHN, BA. V 392-395. Only Obv. I with the priest's opening litany passage is well preserved. No lines of the penitent's parts remain. K. 9430 (ZA. 4, 250) is assigned to this tablet by HEHN. It contains traces of the end of Rev. II and a few signs of the colophon. For that reason it is valuable, but the beginnings of the lines which contained the technical words of the rubric are lost. From a somewhat similar kind of composition, K. 7592 in CRAIG, RT. 29-31, a prayer to Marduk and Zarpanit, written on a large single column tablet, the rubric may possibly be [ŠU-BI] *ša ilu Marduk-[kam]* on K. 9430. Consequently Semitic prayers of this semi-liturgical character may have been known by the old Sumerian rubric ŠUBI or ŠUB, prayer.¹⁾

In the copy of K. 3158, in IV Raw. 54 No. 1, there is no indication that a small fragment of Obv. I is attached to the tablet. Even the few ends of lines on this fragment are important, because they carry traces of a litany style. They read:

.....	ilu-ut-ka
.....	li-iz-zak-ru
.....	ilu-ut-ka
.....	-li'i li-iz-zak-ru
.....	aš-šum šip-tu-šu
[.....	lu-ša-]pi nar-bi-ka
.....	-kal-li-mu-šu nûra
.....	la it-ti-šu
.....	arad-ki
.....	-eš-me

Obverse II.

Priest.

2. {	si it-ti-šu ru-[uk-ku-uš	2.	with him is bound ²⁾
3. {	a-na ka-me-šu	3.	to fetter him
4. {	hi-is-sa-ta	4.	intelligence
5. {	-šu ni-is-sa-ta ù [ku-lu]	5.	him wailing and loud crying.
6. { mur-šu ti-ḥu-[u ³⁾ im]-tum	di-lib-tum	6.	Sickness, headache, poison, misery,
7. { eli-šu ir-te-iḥ-ḥu-ú im-tu-ú ⁴⁾	ta-ni-ḥu	7.	Have rolled over him, even grief and despair.
8. { a-pu-uh-ḥu ⁵⁾ a-nu-nu ⁶⁾	ḥat-tum pi-rit-tum	8.	Panting, terror, fright and fear,
9. { ṭar-du-šum-ma ù-na-as-su-ú	ni-is-mat-su	9.	Harrass him, removing far his will-power.

¹⁾ On the canonical use of ŠUBBE, ŠUBI, see BL. p. XLV.

²⁾ Cf. KING, *Magic* 50, 19.

³⁾ *tiḥū*, headache, CT. 17, 12, 2, is the same word as *ti'u*, and has been erroneously transcribed *dihū*, DELITZSCH, H. W. 214. See KING, *Magic* 12, 51.

⁴⁾ *imṭū* also in *Maḫlu* 7, 126; ZA. 4, 252, 14 + 16, from *maṭū* (JENSEN, KB. VI 364) is certainly identical with *imṭū*, Sum. *šū-ki-tab-ba*, V R. 11, 5. Note *im-du-u šaknu-šu* and *im-tu-u šaknu-šu*, Ni. 4501 Rev. 20 and 31, 37. In omens *imṭū iššakanū-šu*, Bab. III 217, 48; DA. 254, 16; PINCHES, *Texts*, K. 196, 18, &c. construed with the plural.

⁵⁾ The only plausible derivation of *apuhḥu* is given by HALEVY, who connected this word with פּוּף, puff, pant, sigh, in Hebrew and Aramaic. See MUSS-ARNOLT, *Lexicon* 79.

⁶⁾ A loan-word from *a-nun-na*, see SBP. 192, 74 and SBH. 97, 74.


- | | | |
|-------|---|---|
| 10. { | ih-ti-ṭam-ma mar-ša-ku ¹⁾ i-bak-ki-ka | 10. He has sinned and woefully he weeps before thee. |
| 11. { | kab-ta-as-su na-an-kul-lat-ma ih-[tam-]maṭ-ka | 11. His soul is darkened and he hastens unto thee. |
| 12. { | na-an-hu-uz di-im-ta ki-ma im-ba-ri ú-ša-az-[na-an] | 12. He is obsessed (with pain), tears he causes to fall like a shower. |
| 13. { | ut-taḥ-ḥaz-ma ú-šab ka-a-la ²⁾ a-lit-[tiš] | 13. He is enchained and sits down to cry ²⁾ like a woman in travail. |
| 14. { | ki-i lal-la-ri ḫu-bi-e u-ša-az-rab | 14. Like a mourner he causes lamentation to be uttered. |
| 15. { | du-lul-sù i-ḫab-bi ina te-ni-ni | 15. He speaks of his humiliation in plaintive tone. |
| 16. { | mi-na-a e-mu-ma iḫ-pu-da be-li ar-diš | 16. What the servant of the lord has said, what he has thought, |
| 17. { | lu-ub-la pi-i-sù ša la i-di | 17. Verily he meditates upon, even those things unknown. |

Penitent.

- | | | |
|-------|--|--|
| 18. { | [ma-]'a-du-ma an-nu-u-a aḥ-ta-ṭi ka-la-ma | 18. Many are my wrong-doings, I have sinned in all ways. |
| 19. { | . . . an-ni-ta lu-e-ti-iḫ lu-u-ši ina šap-ša-ki | 19. But this [curse] ³⁾ may I pass over and from distress may I escape. |
| 20. { | [ilu Marduk ma-'a-]du-ma an-nu-u-a iḥ-ta-ṭi ka-la-ma | 20. O Marduk, many, &c. |
| 21. { | [] an-ni-ta lu-e-ti-iḫ lu-u-ši ina šap-ša-ki | 21. = 19. |

Priest.

- | | | |
|-------|--|---|
| 22. { | tan na-ši šér-ta e-pi-ir ka-[si-ta] | 22. he bears punishment, he is clothed with fetters. |
| 23. { | il-ḫu-šu e-gîr ⁴⁾ pa-ni ur-ru-sù aš-riš ⁵⁾ di-i-[ni] | 23. The plotters have seized him, bringing him to the place of judgement. ⁶⁾ |
| 24. { | ina ba-ab šer-ti-ka ka-sa-a i-da-a-[šu] | 24. At the gate of thy retribution are his hands bound. |
| 25. { | i-pa-aš-šar ⁷⁾ kum-ma i-di la i-šu-u | 25. "He shall be freed" is thine (to command); (there is none other) who knows. |
| 26. { | i-ta-mu-ka ina un-nin-ni | 26. He speaks to thee in prayer. |
| 27. { | ši-id-ru ⁸⁾ ša ilu É-a li-šap-ših lib-bu-uk-ka | 27. May the recitations of the god Ea appease thy heart. |

¹⁾ *mar-ša-tuš*?²⁾ For *ḫálu*; cf. *a-ka-al-ka*, EBELING, KAR. 26, 32.³⁾ ZIMMERN restored *ma-mi-ta*.⁴⁾ *egêru*, to plot? The expression has not been found in any other text. ZIMMERN read *e-rim*. For *egêru*, cf. *igru*, plotter, syn. *šênu*, MEISSNER, SAI. 7637, where read .⁵⁾ For *ašriš* as a preposition, see PSBA. 1909, 114.⁶⁾ The passage is probably parallel to the *Babylonian Job*, Commentary Rev. 30. See LANGDON, *Babylonian Wisdom*, p. 59, n. 6, where *ašar dên nišê* refers to the shore of the river and the water ordeal for those who are accused of wrong-doing.⁷⁾ For *ippaššar*. ZIMMERN, *ipaššar-kum-ma*, "He shall undo (the evil) for thee." For the dative *kum-ma*, cf. *lizziz-kum-ma*, SBH. 133 II 5. The reading *kum-ma* for *ku-um-ma* is difficult, and perhaps ZIMMERN's reading is preferable.⁸⁾ For *šidru* as the rubric of Semitic prayers, see JRAS. 1921, 173 and EBELING, KAR. p. 276 Col. IV 16, where the titles of 13 *šidru* prayers to the god Ea are given.

- | | | |
|-------|--|--|
| 28. { | te-mi-ku-šu e-liš li-rim-ka | 28. May his earnest supplication invoke thee
on high to be merciful. |
| 29. { | in-ḥu ¹⁾ ù ri-e-ma ²⁾ a-ḥu-lap ³⁾ liḫ-bu-ka | 29. May songs of distress and pleas for mercy
command from thee compassion. |
| 30. { | a-mu-ur-ma ip-še-ta-šu ma-ru-uš-ta | 30. Behold his distressful condition. |
| 31. { | li-nu-uh lib-ba-ka-ma ri-ši-šu ri-e-mu | 31. May thy heart repose; have mercy upon him. |
| 32. { | a-ḥu-uz ḫat-su pu-ṭur a-ra-an-šu | 32. Take thou his hand, absolve his wrong-
doing. |
| 33. { | šu-us-si ti-'a ù di-lip-ta e-li-šu | 33. Banish from upon him plague and distress. |
| 34. { | ina pi-i ka-ra-še-e ⁴⁾ na-di arad-ka | 34. In the gulf of a morass is thrown thy servant. |
| 35. { | šu-ut-bi-ma šer-tuk-ka ina na-ri di-it-ra-
aš-šu ⁵⁾ | 35. Cause to depart thy retribution; from the
river draw him. |
| 36. { | [ḫi-pi-'i ⁶⁾] il-lu-ur-ta-šu pu-ṭur ma-ak-si-šu | 36. Break his chains, unfasten his bonds. |
| 37. { | nu-um-mir [e-ša-ti-šu] ⁷⁾ pi-ḫid-su i-liš ba-
ni-šu | 37. Lighten his confusion, entrust him unto his
god, his maker. |
| 38. { | bul-liṭ arad-ka [lut-ta-']i-id ḫur-di-ka | 38. Grant life unto thy servant, and verily he
will praise thy heroism. |
| 39. { | nar-bi-ka li-[iš-te-ba-a a-na] kal da-ād-me ⁸⁾ | 39. Thy greatness may he herald unto all
habitations. |
| 40. { | mu-ḥur ḫat-ra-šu li-ki pi-di ⁹⁾ -e-šu | 40. Receive his presents, accept his ransom. |
| 41. { | ina ḫaḫ-ḫar šul-me maḥ-ra-ka lit-tal-lak | 41. Upon the soil of peace may he walk before
thee. |
| 42. { | nuḫša ḫi-iš-ba pa-rak-ka-ka li-ša-az-nin | 42. Abundance and plenty may he shower
upon thy sanctuary. |
| 43. { | bi-tuk-ka za-na-na-šu lu ka-iā-an | 43. May his care for thy temple be steadfast. |
| 44. { | šam-na ši-ga-ri-ka kima mē li-šar-me-ik | 44. May he cause to be poured upon thy gate-
locks oil like water. |
| 45. { | ia-ḫe-nun-na-ku li-daḫ-ḫi-da sip-pe-ka | 45. With fine oil may he lave thy thresholds. |
| 46. { | li-ša-aš-li-ka za-'i-i ¹⁰⁾ e-ri-ni | 46. May he lay before thee odours of cedar. |
| 47. { | ar-man-ni ri-ša-a-ti ṭu-pu-uš ¹¹⁾ aš-na-an | 47. And pomegranate, the choicest, and the
fattest of the corn. |

¹⁾ For *inḫu*, plea, complaint, song of distress, see KAR. 158 R. 32; 42, 29 and STRECK, *Assurb.* 190, 23.

²⁾ *rēmu*, plea for mercy, prayer. Cf. *rēmu* = *unminu*, V R. 21, 61.

³⁾ Literally "how long?", a refrain characteristic of penitential prayers and liturgies. Then the answer to this cry, i.e., "mercy."

⁴⁾ A word *karāšū*, morass, is certain. Cf. IV R. 22 No. 2, *ka karāš-a-la* = *ina pi karāši*, and *karāšū*, here, is paralleled by *nāru*. EBELING, KAR. 10, Obv. 13, *ina karāšē eḫira*, "to save from the pit." The same expression occurs in *Shurpu* IV 42 = ZA. 28, 73, 5 + KAR. 67, Obv. 35. *karāšū*, loan-word from *karāš*, is certainly the same word as *karāšū*, military camp.

⁵⁾ Imp. I² from *tarū*. *titraššu* > *ditraššu*, by dissimilation of surds *t-t*. For l. 35, compare ZA. 4, 252, 22.

⁶⁾ Cf. ZA. 4, 254, 1. ZIMMERN restored *pi-te*.

⁷⁾ Or read *pa-ni-šu*, his face, with ZIMMERN, after BA. 3, 254, 31. For the restoration above, see KING, *Magic* 11, 20. ⁸⁾ For this line, cf. ZA. 4, 241, 36.

⁹⁾ Scribal error for *IGI-SA* = *igisē*, gifts? But cf. *immer piditi*(?), UNGER, *Briefe* 251, 5. *PI* is certain in the text. See LANGDON, *Epic of Creation*, 194 n. 22.

¹⁰⁾ Cf. *za'a tāba*, ZIMMERN, *Ritualtafeln*, p. 192, 57. To the same root belongs *zūtu*, *zu'tu*, incense, Syn. *erēšu*. See OLZ. 1911, 385.

¹¹⁾ *ṭopāšu*, be fat, stupid. From the same root is derived *ṭupuštu*, stupidity, Aramaic *ṭipšūt*, *Babylonian Wisdom*. 56. 29.

Reverse I.

- | | |
|---|--|
| 1. { nap-lis-ma be-lum šu-nu-ḥu arad-ka | 1. O lord behold, thy distressed servant. |
| 2. { li-zi-ka šār-ka-ma za-mar nap-šir-šu | 2. May thy breath blow, and quickly release him. |
| 3. { liš-tap-ši-iḥ šer-ta-ka ka-bit-ta | 3. Thy heavy retribution may he alleviate. |
| 4. { ru-um-me ma-ak-si-šu lip-pu-uš sur-riš | 4. Undo his bonds, quickly may he breathe freely. ¹⁾ |
| 5. { [ḥi-pi- ²⁾ i] il-lu-ur-ta-šu pu-ṭur ma-ak-si-šu | 5. Break his chains, unfasten his bonds. |
| 6. { [ana] še-tim-ma ḫu-ul ši-ta-al-šu | 6. Look upon, question him. |
| 7. { [ar-nam] maḥar-ka aḫ iš-ša ³⁾ gi-mil gi-mil
nap-šat-su | 7. May he not bear <i>culpability</i> before thee;
spare, O spare his soul. |
| 8. { [ana še-tim-] ma ḫu-ul ši-ta-al-šu | 8. Look upon, question him. |
| 9. { [ar-nam maḥar-] ka aḫ iš-ša gi-mil gi-mil
nap-šat-su | 9. May he not bear <i>culpability</i> before thee;
spare, O spare his soul. |
| 10. { [minû ik] ³⁾ -pu-ud arad bi-nu-ut ḫatê-ka | 10. What has the servant, the creation of thy
hand devised? |
| 11. { [.] i-mu-ú me-nu-ú ni-me-el-šû | 11. If he what then were his gain? |
| 12. { [.] ar-du be-la-šu i-pal-laḥ | 12. But the servant shall fear his
lord. |
| 13. { [.] a-na ili mi-na-a uš-šap | 13. If he what can he add unto god? |
| 14. { [an-na û lu] ul-lu be-lu-tuš ši-tu-lu | 14. Only to seek for an answer "yes" or "no"
from his lordship. |
| 15. pa-ṭa-ra lim-[nî] | 15. Is he able to release from woe? |
| 16. be-lu-tuš | 16. Only to from his lordship. |

¹⁾ *lippuš*, from *napāšu*, also, *Creation* II 76.²⁾ Cohortative; cf. *e tēlika*.³⁾ So restored by ZIMMERN.Fragment of a Liturgy to Nergal, Last Tablet, with End of the concluding Penitential Psalm.¹⁾

IV R. 26 No. 1.

- | | |
|---|--|
| 1. ur-sag a-má-rû sár-ra ki-bal-â sud-sud | 1. Hero, raging deluge, destroyer of the hostile land. |
| 2. ḫar-ra-du a-bu-bu iz-zu sa-pi-in mat nu-
kúr-ti | |
| 3. ur-sag umun urugal-la ²⁾ ki-bal | 3. Hero, lord of the vast city, destroyer of the hostile land. |
| 4. d. Mes-lam-ta-è-a ki-bal | 4. He that arises from Meslam, destroyer of the hostile land. |
| 5. am-gal umun gîr-ra ki-bal | 5. Great bull, lord Girra, destroyer of the hostile land. |
| 6. umun gú-dū-a-(kî) ki-bal | 6. Lord of Cutha, destroyer of the hostile land. |

¹⁾ K. 5137, published in IV R. 26 No. 1 and Corrections p. 5. See BOLLENRÜCHER, *Nergal* 21—3.²⁾ Same title of Nergal, KAR. 99, 9; SBP. 82, 36 + 40. Also title of Enlil, SBP. 78, 11, and 84, 20, *hêlu ina irši-tim*.

- | | |
|---|---|
| 7. <i>umun É-mes-lam ki-bal</i> | 7. Lord of Emeslam, destroyer of the hostile land. |
| 8. <i>li-bi-ir d.Ĝendur-sag-gà¹⁾ ki-bal</i> | 8. The minister Ishum, destroyer of the hostile land. |
| 9. <i>ur-sag d.Šu-bu-lá²⁾ ki-bal</i> | 9. Hero Šubula, destroyer of the hostile land. |
| 10. <i>a-má-rû ġuš-ám gab-ri nu-tuk-a</i> | 10. Raging deluge, who has no rival. |
| 11. <i>a-bu-bu iz-zu ša ma-ĥi-ra la i-šu-u</i> | |
| 12. <i>šita³⁾-giš-ku il-la erin-ġuš⁴⁾ mu-un-zí-zi</i> | 12. Bearer of the mace, who summons to conflict. |
| 13. <i>na-aš kak-ki di-ku-u a-na-an-tum</i> | |
| 14. <i>mu-un-gar-ra</i> | 14. |
| 15. <i>iš-ta]-kan?</i> | |
| 16. <i>gaz?</i> | 16. |

Reverse.

- | | |
|--|---|
| 1. <i>er-šag-ġun-gà [?-ám mu-bi-im]</i> | 1. A penitential psalm, ? are the number of its lines. |
| 2. <i>umun šag-zu a-má-rû ġu-lag-ġa-gim e ri-zu-šú dé-in-te-en-[te-en]</i> | 2. O lord, thy heart, which is like a tumultuous sea, be at peace with thy servant. ⁵⁾ |
| 3. <i>kima labiri-šu šaġir-ma ba-a-ri</i> | 3. According to its original it has been written and collated. |
| 4. <i>mat d.Ašur-bān-apli šar kiššati šar mat Ašur-(ki)</i> | 4. Land of Ashurbanipal, king of the universe, king of Assyria. |

¹⁾ *nagiru d.Išum*, LSS. I 6, 31, 23. Cf. SBP. 84, 2.

²⁾ Text *ĤAL*, and so also HAUPT, ASKT. 183. But SBH. 22, 63, *LAL*. Certainly a title of Nergal. For the reading, v. *d.Šu-bu-la*, OECT. I 31, 11 *d.Šu-bu-lá* with *d.Ĝendursagga*, KAR. 132 II 12. *Šurpu*, VIII 14, *šu-bu-lá*, but Var. KAR. 30, 29, *šu-bu-lil!*, text *šu-bu-ú*. See the N. Pr. *d.Šu-bu-la-na-šir*, STRASSMAIER, *Warka* 57, 5—6.

³⁾ Text *GIŠ-NI*, an error for *GIŠ-MAL*. See RA. 13, 3—4.

⁴⁾ Rendered by *anantum*, K. 4615, 12. Cf. RA. 10, 79, III 8.

⁵⁾ This is certainly the title of a psalm and since the *eršagġunga* above should end the liturgy, it is difficult to understand why another penitential psalm should follow here. It is probable that the title of the *šu-il-la* prayer in RA. 18, 159, 56, should be restored from this line; it is there attributed to *d.Amurrū-Ramman*! It would be illogical to arrange for a Ramman psalm after a Nergal liturgy. After the *eršemma* of the Marduk liturgy, *enzu samarmar*, BL. 123, a short liturgy *umun šermalla ankia aba tazū munzu* is prescribed. The text of this liturgy is SBH. No. 20 *b*, also to Marduk, and this composition is a liturgy and not a psalm. On K. 5992 the *eršagġunga* is again followed by a composition, whose character cannot be determined. It is, therefore, evident that the *eršemma* and *eršagġunga* do not invariably end the liturgies.

Tablet I of a Liturgical Series.

BM. 81-7-27, 66.

On the Obverse of this tablet only a few signs are preserved near the top. The end of the first song is indicated by a dividing line and the second melody began *lugal-ám an-na lugal-[ám an-na]*, not yet discovered in other texts. The Reverse preserves the last song of tablet one, ll. 3-21,

*mu-lu šā-ba-[na mu-un-zu-a a-ra-zu dé-ra-ab-bi]
ša lib-bi be-[li i-du-u tes-li-ti lik-bi-šu].*

"He that knows the heart of the lord may speak intercession unto him."

This title of a song occurs on BL. No. 73. R. 3 = p. 49, where it begins the *eršemma* or flute song of intercession at the end of the liturgy, *Nirgal lū-e-ne*. In that text, restored by THUREAU-DANGIN, *URUK* No. 57 and BL. No. 92, the song is increased by appeals to many other deities and is about three times the length of the text on 81-7-27, 66. MEEK, BA. X No. 32, Obv. 2 has the same text and since the Reverse is a duplicate of BL. 50, 26-34, it is clearly the same *eršemma* as that on BL. No. 73, but probably belongs to some other liturgy. On 81-7-27, 66, this song occurs in the body of Tab. I of a series, as it does on SBH. No. 21 = SBP. 112-117, Rev. 1-14. Here it has been introduced into Tab. I of the late redaction of *e-lum gud-sun-e*, but does not appear in the older text of this series, PBS. X 290-306.

The titles of the deities and their order differ slightly on the variants.

- L. 5. *mu-lu šā-ab-an-na*; BL. 49, 4, *šā-ab-ba-na*.
- L. 6. = BL. 49, 5 = MEEK, 32, 5 = SBP. 116, 4; SBH. 128 R. 3.
- L. 7. = BL. 49, 6 = MEEK, 32, 6 = SBP. 116, 5; SBH. 128 R. 4.
- L. 8. *šāb d. Mu-ul-lil-lá* = MEEK, 32, 7; SBH. 128 R. 5.
- L. 9. *šāb kur-gal a-a d. Mu-ul-lil* = MEEK, 32, 8 = BL. 49, 7. SBP. 116, after l. 7, omits this line.
- L. 10. *šāb ur-sag šul d. Babbār*. MEEK, 32, 9, *ur-sag-gal*. Omitted on BL. 49 and SBP. 116.
- L. 11. *am-e É-bār-rum*. Omitted on all variants. See SBP. 64, 25-26, where read *ur-sag šul d. Babbār*.
- L. 12. *sū-mú dumu d. Nin-gal*. Not on variants. See SBP. 64, 27; BA. V 684, 13; SBH. 47, 6; 48, 17 and Var. *su-mu*, KL. 71, 4.
- L. 13. *d. Asur-lū-dug* = BL. 49, 9; SBP. 116, 9; SBH. 128 R. 7.
- L. 14. *d. En-bi-lu-lu* = BL. 49, 10; SBP. 116, 10.
- L. 15. *d. Mu-zí-ib-ba-sū-a* = BL. 49, 11; SBP. 116, 11.
- L. 16. [*d. AG*] *dumu nun-na*, not on variants. Cf. BL. 68, 13.
- L. 17. *ibila É-sag-il-la*, omitted on variants. Cf. BL. 68, 13.
- L. 18. *umun d. Sá-kud-maḡ-am* = BL. 49, 12; SBP. 116, 12.
- L. 19. *ur-sag-gal-e* = BL. 49, 13; SBP. 116, 13; *umun ur-sag-gal-e*, SBH. 83 R. 8.
- L. 20. *d. Nusku-ge* = BL. 49, 14. Restore SBP. 116, 14, *šāb d. Nusku-ge. šā-ab umun d. Nusku-a-ra*, SBH. 128 R. 9. So restore MEEK, 32, 10.
- L. 21. *mu-lu šā-ba-ni*.
- L. 22 has the rubric *ma-ma-a-a-ba ud-me-na-gim ma-a-a [di-di-in]* For a discussion of this line, v. SBP. 185 n. 10; BL. 108, No. 207; cf. ZIMMERN, *Kultlieder*, 25 V 40; 102 II 13; BE. 30, No. 1 R. 4. The catch-line has *e-ne-em-mā-ni nam-tag-nu-[ma-al]* = *amatsu anni la išī*, "His word has no guile," which is identical with the end of the first line on SBH. No. 15 = SBP. 104; I had already conjectured it to be Tab. II of *am-e bara-na-ra*. See SBP. 105, 13. But the colophon of 81-7-27, 66 has

duppu 1-kam-ma AN . . . ; certainly not AM-e &c. Consequently the identification of 81-7-27, 66 with Tab. I of *am-e bara-na-ra* is unlikely. Perhaps the end of l. 23 is *nam-tag-nu-ma-al mu-lu ta-zu mu-un-zu*, after BL. 48, 35. The library note is identical with that on other liturgical texts; v. SBP. 176; STRECK, *Assurb.* I p. LXXIX; II 364.

Prayer of Ashurbanipal to the Ishtars.

K. 1290.

Obverse.

- | | |
|--|---|
| <p>1. <i>šu-uš-ḫa-a šu-uš-ri-ḫa</i>¹⁾ <i>d.Be-lit āluNi-na-a</i></p> <p>2. <i>šur-ba-a na²-i-da d.Be-lit āluArba-ili</i></p> <p>3. <i>ša ina ilāni rabāti ša-ni-na la i-ša-a</i></p> <p>4. <i>šu-ḫur zi-kir-ši-na a-na³⁾ d.Ištarati</i></p> <p>5. <i>ma-ḫa-za-ši-na la un-da-aš-sa-lu kálu-šù-na</i>
<i>parakkê</i></p> <p>6. <i>zi-kir šap-te-ši-na d.gibil nap-ḫu³⁾</i></p> <p>7. <i>at-mu-ši-na kun-nu-u a-na da-riš</i></p> <p>8. <i>a-na-ku d.Aš-šur-bān-apli bi-bil lib-bi-ši-in</i></p> <p>9. <i>ti āluNi-na-a</i></p> <p>10. <i>bi-nu-ut bit ri-du-ti á bēlit māti</i></p> <p>11. <i>ša ul-tu libbi bit [ri-du-ti u-šar]-ba-a šarru-</i>
<i>u-ti</i></p> <p>12. <i>ina pi-i-ši-na el-li la-bar iṣṣuṣṣi-ja</i></p> <p>13. <i>ul i-di aba u um-me Ištarati-</i>
<i>ja ar-ba-a ana-ku</i></p> <p>14. <i>it-tar-ru-un-ni-i-ma ilāni rabāti kima la²-e</i></p> <p>15. <i>im-ni u šu-me-li it-tal-la-ku it-ti-ja</i></p> <p>16. <i>šēdu dum-ki lamassu dum-ki u-kin-nu i-di-ja</i></p> <p>17. <i>a-na mašṣarāti šul-me u balāṭi ú-pak-ki-du</i>
<i>napišti(m)</i></p> | <p>1. They are exalted, they are glorified, the queen of Nineveh;</p> <p>2. They are magnified, they are praised, the queen of Arbela;</p> <p>3. Who have no rival among the great gods.</p> <p>4. Their name has been made more precious than (all) goddesses.</p> <p>5. Their cult centres are incomparable, all the holy chambers.</p> <p>6. The word of their lips is (like) the blazing fire god.</p> <p>7. Their speech is made effective unto eternity.</p> <p>8. I am Ashurbanipal, the desire of their hearts,</p> <p>9. Who the of Nineveh,</p> <p>10. The offspring of the house of the succession, the of the queen of the Land,</p> <p>11. Who from the house of succession have magnified my kingship,</p> <p>12. In their pure month the endurance of my throne unto old age.</p> <p>13. I knew not father and mother; in the of my goddesses I grew up.</p> <p>14. The great gods have led me like a little child.</p> <p>15. They go with me on the right and on the left.</p> <p>16. They have established a propitious genius and a propitious protecting spirit at my side.</p> <p>17. They have watched over my soul for protection, peace and life.</p> |
|--|---|

¹⁾ *šuṣriḫ* for *šuṣruḫ*, after analogy of lamedh guttural verbs. The verbs in lines 1—2 are construed in the dual, having as subject the two Ishtars.

²⁾ On the use of *ana* as a comparative particle, v. *Babyloniaca* VII 231 n. 3.

³⁾ For this construction, *comparatio compendiaria*, cf. *Epic of Creation* 124, 4:6, and DRIVER's note, p. 217. Cf. also *napšur-šu abu rimīnū*, "His appeasement is a merciful father."

- | | |
|---|--|
| 18. <i>ú ? kat-ti ú-dan-ni-nu e-mu-ki-ia</i>
19. <i>u-šab-bi-u zi-kir šu-[ne-ia] eli ka-li-šū-nu</i>
<i>ma-li-ki</i>
20. <i>im-mu-u-ma nu i-ru-bu¹⁾</i>
<i>pal-ḫiṣ</i>
21. <i>[mātati] šip-ša-a-te²⁾ ša la ik-nu-šu a-na šar-</i>
<i>rāni abê-ia</i>
22. <i>kat-ra-a la e-me-du-u-ni ma-ḫar-šu-un</i>
23. <i>[a-na-ku] d.Aššur-ban-apli bi-nu-ut ḫatê</i>
<i>ilāni rabûti</i>
24. <i>d.Ištarāti</i>
<i>li-'ṭiṣ</i> | 18. They have my figure, they
have made powerful my strength.
19. They have caused the mention of my name
to be proclaimed above all rulers.
20. When they issue commands the
perish in fear.
21. The rebellious lands, which were not obedient
unto the kings my fathers,
22. And which placed not a present before them,
23. [I], Ashurbanipal, the creation of the hands
of the great gods,
24. [By the help of] the goddesses [subdued
them] to condition of hostages. |
|---|--|

Reverse.

- | | |
|---|---|
| 1.
2. <i>ia ki-bit-su-un</i>
3. <i>i-na(?) i-nim-me-šu-un</i>
4. <i>ul [ina da-na-] ni-ia ul ina da-na-ni ḫašti-ia</i>
5. <i>ina e- da-na-ni d.Ištarāti-ia</i>
6. <i>matati la [ma(!)-gi-]ri-ia u-šak-ni-ša ana</i>
<i>ni-ir d.Aššur</i>
7. <i>igisi-e [šad-lu-ti] la na-pár-ku-a šat-ti-šam</i>
8. <i>ú-ra-nim-ma báb bit⁴⁾ d.Aššur u d.Nin-lil</i>
<i>i-na-ša-ru ú-me-šam</i>
9. <i>i-na pa-da-na⁵⁾ ù tes-pi-te u-ba-'u sa-la-me</i>
10. <i>ina šu-ul-li-e u su-up-pi-e ú-na-aš-ša-ku</i>
<i>šēpu-u-a</i>
11. <i>ia-a-ti Aššur-ban-apli lib lib-bi šarru-u-te</i>
12. <i>UB(?) LIL šib-šu-u-te mu-ni-</i>
<i>iḫ lib-bi ilāni</i> | 1.
2. their command.
3. by their word. ³⁾
4. Not [by my might], not by the might of
my bow,
5. But by the (and) the might
of my goddesses,
6. The lands disobedient unto me have I caused
to submit to the yoke of Assur.
7. Innumerable gifts, ceaselessly, yearly,
8. They bring me and daily they guard the
gate of the temple of Aššur and Ninlil.
9. With music and supplication they seek after
peace.
10. With prayer and entreaty they kiss my feet.
11. Me, Ashurbanipal, the offspring of kingship,
12. The of tyrants, the appeaser
of the hearts of the gods, |
|---|---|

¹⁾ STRECK, *Babyl.* II 209—227, argues for two roots *rābu*. 1) *rābu*, tremble, Prt. *irūb*, Prs. *i-ra-'ub* (BE. 31, Pl. 51 II 12); 2) *rābu*, become quiet, perish, Prs. *irūb*, Prt. unknown. The Prs. forms *irubu*, *irubbu*, *irūb*, see above and *Babyl.* II 220—3, cannot be derived from *rābu* 1).

²⁾ *šapšu*, Sum. *LÜ-ME-EN* (di-ni-ig), rebel, tyrant, CT. 11, 18 V 59; PBS. V 105 I 30, with *LÜ-HAB* (di-ni-ig) = *šapšu*, and *LÜ-HAB* (ḡa-ri) = *nu'u*, *gišḫabbu*, rogue, *ibid.* Cf. KAR. 109 R. 9, Ishtar, *daprat šap-ši*, destroyer of the wicked one. *šap-šu*, also ruler, tyrant. The root *šapāšu* seems to mean "clutch, seize," JENSEN, KB. VI 2, 8*, whence all the meanings above are derived. Cf. *lirum* = *abāru*, be powerful, *Ass.* 523 I 57 and *nam-lirum* = *šitpušu*, CT. 18, 47 A 7 = 19, 8, Rm. II 587, 7, Var. *K. Bö.* I 47, 7, *nam-nir-ri-a*, power.

³⁾ *inimnū* is probably a loan-word from Sumerian *inim*, and distinct from *i-nim-me* = *la amātum*, woe, misery, CT. 18, 6, 46. This latter word is also the Semitic rendering of *me-li-a-a*, woe, SBH. 54 R. 4 = BL. 46, 56; CLAY, *Morgan* IV 9, 60.

⁴⁾ Or how is *KÁ-MA* to be rendered? Hardly *ká-ma* for *hāba kama*, outer gate.

⁵⁾ Or *pa-ṭa-na*, root of *pūṭnu*, *piṭnu*, choral music.

- | | |
|--|--|
| 13. <i>u-tak-kil-un-ni-i-ma ilāni rabūti ik-ru-bu</i>
<i>kakkê-ia</i>
14. <i>d.Be-lit alu Ni-ná-a um-mu a-lit-ti-ia</i>
15. <i>ur-ru-ka šarru-u-tu ša la ša-na-a-ni</i>
16. <i>d.Be-lit alu Arba-ili TU balāti-ia</i>
<i>taḫ-ba-a¹⁾ balāṭ da-ra-a-te</i>
17. <i>i-ši-ma ši-ma-a-ti be-lu-ut kal da-ád-me</i>
<i>e-pi-ši</i>
18. <i>šarrāni-šu-nu ú-šak-ni-ša še-pu-ú-a</i>
19. <i>d.Be-lit alu Ninua be-lit za-ma-ri šarrū-tam</i>
<i>li(?)-šar?-bi</i>
20. <i>a-na da-ra-a-ti</i> | 13. The great gods have comforted; they have
blessed my arms.
14. The Belit of Nineveh, the mother who bore
me,
15. Lengthening of unrivaled kingship (has
commanded),
16. And the Belit of Arbela the of
my life, has commanded life unto eternity.
17. They fixed the fates; to exercise rulership
over all habitations,
18. They caused their kings to bow at my feet.
19. May the Belit of Nineveh, mistress of song,
enlarge the kingship
20. Unto eternity. |
|--|--|

¹⁾ Fem. Pl.; subject is the two Ishtars.

Inscription written on a Couch made for the God Ašur.

K. 8664.

This is a single column tablet, from which a considerable fragment is broken away from the lower end. It contains a copy of an inscription written upon a bed and throne dedicated to Ashur and Ninlil, with a description of the various parts of each. At the end there is an obscure reference to the original inscription which had been inscribed on the bed and throne. It seems to have become illegible and hence a copy was made of it for the royal library. No royal name is preserved on this tablet. The text is similar to K. 2411, published by CRAIG, RT. 76–8, a large double column tablet, of which only the Reverse is preserved. It is edited in STRECK, *Assurbanipal*, II 292–303. This contains a copy of an inscription inscribed on a bed and throne dedicated to Ashur and Ninlil by Senecherib, with a similar description of their measurements. Ashurbanipal had this text erased, and the bed and throne rededicated to Marduk and Zarpanit (in Babylon). Senecherib seems to have plundered these sacred objects from Babylon. See for conjectures on K. 2411, STRECK, *ibid.* 292 n. 8.

- | | |
|---|--|
| 1. [<i>ana d.Ašur</i>] <i>šar ilāni ab ilāni ša-ku ba-</i>
<i>nu-u ilu rabū</i>
2. [<i>nu-ur</i>] ¹⁾ <i>d.Igigi u d.A-nun-na-ki ta-me-iḫ</i>
<i>ši-pi²⁾ šame-e</i>
3. [.] <i>libbu ru-ku ma-lik ra-ma-ni-šu</i>
<i>muš-te²⁾-u</i>
4. [<i>pa-ki</i> ? ⁴⁾]- <i>du mu-šin šimāti šar-ḫu git-</i>
<i>ma-lu</i> | 1. [To Ashur], king of the gods, father of the
gods, the lofty, the creator, great god;
2. [Light] of the Igigi and Anunnaki, who
holds the scroll of heaven;
3. the unsearchable heart, his
own adviser ³⁾ , the solicitous;
4. The investigator, fixer of fates, the illustrious,
the perfect; |
|---|--|

¹⁾ Cf. PSBA. 1898, 158, 13. Or *a-ši-ir*, CRAIG, RT. 10, 3.

²⁾ Cf. *šaṭir šamê*. For *ši'pu*, *zi'pu*, letter, v. UGNAD, VAB. VI 364; PBS. VII 80, 16; 97, 10; *pî ši'pitim*. Cf. II 18, 13. Arabic *ṣahīfatun*. See also *pitnu ša šamê*, RA. 13, 191 I 25.

³⁾ Cf. STRECK, *Assurb.* II 278, 9, there of Marduk, but CLAY, BE. VIII 142, 21, of Nebo.

⁴⁾ Copy by PINCHES, DI.

- Reverse.

- ⁶⁾ 3-su, i.e., $\frac{1}{3}$. According to the *Yale Syllabary* 308, a word for $\frac{1}{3}$ is *si-zu-u*, or *si-su-u*, i.e., $\frac{2}{6}$. *Si-zu-u*, CT. 35, 8, 56. See also CRAIG, RT. 78, 17, 3-su, i.e., *sisu*. Cf. *ina* 3-si-su, "by its third," JOHNS, *Deeds and Documents* 57 Edge, 2, and *ibid.* II 194. JOHNS rendered the form by *salsatsu*, which is erroneous. Also STRECK's note, *Assurbanipal* II 294, ₈, is to be suppressed. ⁷⁾ The same word in CRAIG, RT. 78, 16.

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| <p>4. [?] <i>ammatu</i> $\frac{2}{3}$ <i>ammatu</i> <i>rupšu-šu</i> <i>lamassāti</i>
<i>mê i-lab-bu-ni</i></p> <p>5. 4 <i>lamassāti</i> <i>ina eli</i> 2 <i>gi-si-e</i> <i>ša šid šal-ši</i>(?)
2 <i>lamassāti</i>²⁾ <i>ina pu-u-te</i></p> <p>6. <i>ina iškussî</i></p> <p>7. 1 <i>ammatu</i> $\frac{2}{3}$ <i>ammatu</i> <i>mûrak iṣumá-tūr-ri</i>⁴⁾
$\frac{2}{3}$ <i>ammatu</i> <i>mu-lu-u</i></p> <p>8. $\frac{2}{3}$ <i>ammatu</i> <i>rupšu-šu</i> <i>ku-up-te a-di mušrušši</i></p> <p>9. <i>da-ba-bu</i> <i>ša ina eli iṣurši</i> <i>ša ina iškussî</i></p> <p>10. <i>ša še-pa-a-te</i>(?) <i>ma-šu-u</i>⁶⁾</p> <p>11. <i>ša iṣupitni la</i> <i>ša-ṭir</i></p> | <p>4. ? and $\frac{2}{3}$ cubits is its width; images of female animal genii surround the waters.¹⁾</p> <p>5. Four female animal genii upon the two <i>gisû</i>³⁾ of the three sides, and two female animal genii at the front side (of the bed).</p> <p>6. (This above) for the throne.</p> <p>7. 1 $\frac{2}{3}$ cubits is the length of the "little ship"; $\frac{2}{3}$ cubit is its depth.</p> <p>8. $\frac{2}{3}$ cubit is its width; the <i>kuptu</i> (extend) to the dragon.⁵⁾</p> <p>9. The inscription, which was on the bed and on the throne,</p> <p>10. On the lower ends? was forgotten(?).</p> <p>11. The <i>pitnu</i>⁷⁾ was not inscribed.</p> |
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¹⁾ Mythical animals were carved on the bed, represented as drinking from a stream of water? Cf. STRECK, *Assurb.* II 298, 26.

²⁾ Written ditto, as in CRAIG, RT. 78, 32.

³⁾ See *ibid.*, 24 and 31, and *gi-si-a-ni*, l. 27.

⁴⁾ See STRECK, *Assurb.* II 298, 36.

⁵⁾ Mythical monster representing Tiamat; v. *Epic of Creation* 87 n. 9.

⁶⁾ Cf. STRECK, *Assurb.* II 208, 36, "they hewed away and erased."

⁷⁾ Part of a bed or chair. *ŠA* (na-a) = *pitnu*, CT. 11, 15, 62; AL³ 87 I 58, where *DA* is false for *ŠA*; v. PBS. XII 27 Rev. 1. Another word is *gišDA* = *pitnu*, tablet, gloss uncertain, RA. 13, 191 I 24, and *pitnu* *ša šamê*, scroll of heaven, l. 25. Cf. *ṣipi šamê*, above, Obv. 2. Still another word is *pidnu*, choral music, Sum. [*sa-*] *a*, *ad-gi-gaz-za*, RA. 13, 191, I 27—8. See ZA. 31, 116, and *pa-da-na ù teṣpiti*, K. 1290 R. 9.

Prayer of Ashurbanipal to Ninlil.

K. 3515.

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| <p>1. <i>ú-ša-aš-bat</i></p> <p>2. <i>-i ba-a-lat ul</i></p> <p>3. <i>nadinat iṣuḥaṭṭi iškussî palu-ú</i>
<i>ar?-[ku]</i></p> <p>4. [<i>mu-rap-pi-šat ta</i>]-<i>lit-ta-šu-un pa-ti-kaṭ ka-</i>
<i>la-me</i></p> <p>5. <i>a-na hi-is-sat-i-šu d. Igigi i-gal-</i>
<i>lu-du</i></p> <p>6. [<i>a-na</i> <i>šu uš-ra-</i>]<i>bi-bu d. A-nun-</i>
<i>na-ki</i></p> <p>7. [<i>a-me-lu-tum ni-ši</i>] <i>šal-mat kaḫḫadi a-na</i>
<i>ba-laṭ napišti-ši-na i-ba-la-ki</i></p> <p>8. [<i>mal-ka-tu rim-ni</i>]-<i>tu gam-ma-al-tu ša-ki-</i>
<i>na-at ri-e-me</i></p> <p>9. [<i>mu-ḥad-di-at libbi amel</i>] <i>muttallaki</i> <i>ša-bi-</i>
<i>ta-at kaṭê ina dan-na-te</i></p> | <p>1. who causes to take . . .</p> <p>2. She rules the</p> <p>3. bestower of sceptre, throne
and a <i>long</i>(?) reign.</p> <p>4. Who multiplies their offspring, who fashions
all things.</p> <p>5. at her wisdom the Igigi
tremble.</p> <p>6. [At her] the Anunnaki stand
in terror.</p> <p>7. Mankind, the dark-headed race, pray unto
thee for their life.</p> <p>8. [Queen, merciful] and gracious, who dispenses
mercy.</p> <p>9. [She that makes glad the heart] of him in
distress, who takes hold of the hands in
time of trouble.</p> |
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| <p>10. [mu-up-pa-li-sa-]at(?) ḥa-ab-lu ù šak-še mu-bal-liṭ-ṭa-at mi-e-tu</p> <p>11. [mu-ki-]en-na-at en-ši ù dun-na-me-e ša il-li-ku a-ku-tam¹⁾</p> <p>12. ti-ma šarrat be-lit ri-e-me ù sa-li-mu</p> <p>13. ta-šak-ka-ni ri-e-mu tu-šar-ši-i sa-li-mu</p> <p>14. d.Nin-lil na-di-na-at šulmu(mu) ù balaṭi a-na muš-te'-u aš-ri-ša</p> <p>15. ana-ku arad-ki d.Ašur-bān-apli ša ib-na-a ḫatā-ki</p> <p>16. [ba]-la a-bi ù ummi ša tu-rab-bi-i ša-ḫu-tam šarrat</p> <p>17. ki ša balāṭam taḫ-tin-in-ni-ma ta-aš-šu-ri na-pi-š-ti</p> <p>18. [epšēti?] taš-ri-ḫi-ki da-ab-ba-ku ma-gur-ta(m)-ki dal-lak</p> <p>19. da-niš mu-ša-ḫir</p> <p>20. SU-ša na'-a-[id]</p> | <p>10. Who looks upon the despised and down-trodden, who gives life to the dying.</p> <p>11. Who supports the weak and the feeble, they that live in poverty.</p> <p>12. queen, mistress of mercy and comfort.</p> <p>13. Thou dispensest mercy, thou causest to have peace.</p> <p>14. Ninlil, bestower of happiness and life unto him that seeks her place.</p> <p>15. I, thy servant Ashurbanipal, whom thy hands have made,</p> <p>16. Whom thou, O queen, without father and mother, hast reared unto highness,</p> <p>17. Thy, whom thou hast succoured unto life, and whose soul thou hast protected,—</p> <p>18. I speak of the <i>deeds</i> of thy mightiness, thy grace I praise.</p> <p>19.</p> <p>20.</p> |
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Reverse.

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| <p>1. [. be-lit?] tak-ni-[e-ti] ālu(?)</p> <p>2. tu ri-ši-in-ni-?</p> <p>3. [d.Nin-lil be-lit] ilāni ašḫur-ki ka-a-ši</p> <p>4. [e-ṭi-ru ù] ga-ma-lu ti-di-e susikta-ki aš-bat</p> <p>5. aš-ta-da-ad na-ša-a ul idi-e</p> <p>6. [ina ar-ni idu-]u ù la idu-u e-te-niš a-na-ku</p> <p>7. [ina an-ni ša epu-]šu ù la epu-šu la-a-kat-ti be-el-ti</p> <p>8. [ina ḫi-ṭi-ti] ša ul-tu ā-um ṣi-ḫi-ri-ḡa aš-du-ud-du a-na-ku</p> <p>9. [ù] ša mu-ār ili idu-u ù la idu-u-ša a-šu-uš ma'-a-diš</p> <p>10. [ud-da-]kam-ma be-el-ti liṭ-ṭa-rid lum-ni</p> <p>11. [šar-ki] ṭābu li-zi-ḫam-ma ik-lit linnummir</p> | <p>1. mistress of propriety(?)</p> <p>2. obtain for me</p> <p>3. [Ninlil, mistress] of the gods, I have turned unto thee.</p> <p>4. [To spare] and to shew favour thou knowest; thy mantle I have laid hold upon.</p> <p>5. I carry, and know not how to bear it.</p> <p>6. By transgression, known and unknown, I am become weak.</p> <p>7. [Because of the evil] which I have done, or have not done, may I not perish, O my queen.</p> <p>8. [Because of the sin] which since the time of my youth I have borne,</p> <p>9. And which the apostle of god has discovered or not discovered, I have suffered greatly.</p> <p>10. Daily, O my lady, may my woe be expelled.</p> <p>11. Let thy good breath blow and the darkness be illumined.</p> |
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¹⁾ Cf. PSBA. 1895, 138, 2.

12. [ina] puš-ki ù dannāti ú-šap-ša-ku katê-ia gab-ti	12. In the distress and calamity which oppress (me), take thou my hand.
13. [a ₂] eš-lim ha-tú-ú-a ša iš-tam-ma-ru eli-ia	13. May not mine offender prosper, who exults over me.
14. [lu-ub-lu ₂ lu-uš-lim-]ma nir-bi ilu-ú-ti-ka rabî-ti ka-ia-an lu-uš-tam-mar	14. [May I live and prosper] and the greatness of thy divinity ever shall I cherish.
15. bi-bil lib-bi ikrib d.Nin-lil šarrati rim-ni(m)-tu šu pit-ku-diš izzazu	15. the desire of the heart, a petition to Ninlil, the queen, the merciful one unto those who stand in awe of her.
16. [e-kal d.Ašur-ban-]apli šar kiššati šar mat Aššur apil d.Ašur-aḫi-iddin šar mat Aššur apil apli d.Sin-aḫē-erib šar mat Aššur-ma	
17. [ša ana d.Ašur u d.Nin-lil] tak-lu [etil]lutka la immaḫar ¹⁾ šar ilāni d.Aš-šur	
18. [ša šu-mi šat-ru ù šum ta-lim-ia] mim-ma ši-pir ni-kil-ti ²⁾ ú-[pa-aš-ša-tu]	
19. [musarā-a i-ab-ba-tu lu-u ašar-šu unakkaru d.Ašur] ù d.Nin-[lil ag-giš iz-zi-iš liš-ki-pu-šu-ma]	
20. [šum-šu zēr-šu ina māti li-ḫal-li-ku] ³⁾	

¹⁾ NIR-GÁL-ZU NA-AN-UR.²⁾ Cf. STRECK, *Assurb.* II 302, 26.³⁾ This colophon is not identical with any of the previously published examples. See STRECK, *Assurb.* 334—375.

Tablet of Prayers and Rituals to Nergal and Ereshkigal for the Purification of Places.

K. 3507.

1.	1.
2. ta-da	2.
3. -ti biti-šu ma	3.
4. ul iš-šu	4.
5. maḫar-ka lit-tal-lak rêma(ma) riši(ši) ši-[mi tes-li-ti ù ana-ku]	5. before thee may he walk; have mercy and [hear my prayer and I]
6. [anannu] mar ananni lu-ub-lu-u ₂ dalili ilu Nergal u ilat Ereš-[ki-gal?] . . . [lud-lul]	6. some one, son of some one, may live; the praises of Nergal and Ereškigal may I sing.
7. enem-enem-ma ina mûtānê ina pa-an ab-ri [šu-tu-ki]	7. Incantation at the expulsion of pests from an enclosure. ¹⁾
8. [šiptu] šu-ḫa-ru-ur ši-e-ru pa-ar-ka dalāti tu-[]	8. [Incantation:] To bring silence upon the plains, bar and gates to
9. na-du-ú ši-ga-ru šu-kam-mu-mu [ilāni ka- mûti?]	9. To place the bolt, to cause the <i>bound gods</i> ²⁾ to mourn,
10. pa-ta-a-ma abullê ša šami-e ra-[ap-šu-ti]	10. To open the gates of the wide heavens,

¹⁾ Cf. ZIMMERN in ZA. 30, 208, 24.²⁾ The gods of the night or the constellations are the giants of chaos who were bound by Marduk and chained to the stars. The similar prayer to them in EBELING, KAR. 38, Obv. 35, states that "God and goddess ordered their being captured".

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| <p>11. ra-bu-ú-te ilāni mu-ši-ti¹⁾ šá šu-up-pu-u-[ku-nu-ši it-ti-ku-nu ibašši]</p> <p>12. sa-ba-nim ilāni mu-ši-ti kakkabāni ra-[bu-u-ti]</p> <p>13. kakkab Mu-sir-keš-da²⁾ kakkab sib-zi-an-na kakkab Šul-pa-ed³⁾ kakkab []</p> <p>14. kakkab Mar-gid-da kakkab Ne-bi-ru kakkab Bir kakkab En-te-na-maš-lum kakkab Dil-gan []</p> <p>15. sa-ba-nim ilāni mu-ši-ti iš-ta-[.]</p> <p>16. sūtu iltanu šadū amurrū [šarē]</p> <p>17. ir-bi <i>ilat</i> Nin-si-an-na¹⁰⁾ <i>ilat</i> Belit ra-bi-tū ū ma-a-du-te kakkabāni A-ĤI-A (sic!) [.]</p> <p>18. šá ḥa-si-is-ku-nu i-ka-šá-du ni-is-mat <i>ilu</i>[]</p> <p>19. an-na-an-na ḥa-si-is-ku-nu i-ka-šá-du []</p> | <p>11. For the great gods of the night who heed [you, is in your power],</p> <p>12. The crushing of the gods of the night, the great stars,</p> <p>13. The constellations "Yoke and Crown," "The Faithful Shepherd of Heaven,"⁴⁾ Shulpaed and</p> <p>14. The Wagon Star⁵⁾, Nebiru⁶⁾, The Kidney Star⁷⁾, The Boar Star⁸⁾, The Canal Star⁹⁾</p> <p>15. The crushing of the gods of the night . . .</p> <p>16. The South Wind, North Wind, East Wind, West Wind, the four winds,</p> <p>17. Ninsianna, the great Belit, and the multitudinous stars</p> <p>18. Who attain unto your wisdom, the desire of they</p> <p>19. Some one, attaining unto your wisdom</p> |
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¹⁾ The gods of the night are the subjects of a prayer in Ebeling, *ibid.* No. 38, 9—23, where they include all the constellations (Anu-Enlil-Ea *u kal ilāni rabūti*). Here Anu-Enlil-Ea refer to all the stars which were divided into three parallel bands assigned to these three deities. In the prayer referred to, the stars Dilbat, MUL-MUL (i.e., Taurus), BIR and Mūšitu the bride of Anu are mentioned. Dilbat, here, is probably the constellation Medusa (Tammuz and Ishtar, p. 102, or Pisces, Weidner, *Handbuch* 115). The constellation BIR or *kalitu* "Kidney," rises in the first deccan of Elul before Corvus, *Astrolab Pinches*, Kugler, *Sternkunde* I 229, and *Astrolab Berlin*, Weidner, *Handbuch* 66, which has *ka-li-tu*. Rm. 105, 12 = Virolleaud, *Ishtar*, No. 26 explains *mul BIR* by *ilu ni-ru ilu E-a*. The Babylonians, therefore, saw a star near Corvus and Virgo which resembled a kidney or a yoke. Kugler identified this group with βγδγ of Virgo, *ibid.* p. 231. Weidner identifies BIR with the Sail and Keel of Argo, *ibid.* p. 69. It was one of the many stars identified with Nergal, CT. 26, 42 II 15. BIR is mentioned also in K. 3507, 14.

²⁾ *Musir* = *niru*, yoke, and *kešda* = *raksu*, *agē šarrūti*, V R. 45, 47 and II R. 47, 22. Identified by Kugler, *Sternkunde* (Ergänzungen 57) with the head of Boötes, but it included Corona as the commentary in II R. 47, 16—22 indicates. Corona or the crown was identified with Anu and hence *mul Musirkešda* is *ilu Anim rabū šamē*, CT. 31, 1, 19; V R. 46, 12. This constellation belonged to the zone of Enlil.

³⁾ The ordinary name of Jupiter in heliacal ascension, but here Shulpaed is a constellation.

⁴⁾ Orion. As a constellation Sibzianna was identified with Papsukkal messenger of Anu and Ishtar, CT. 33, 2 II 2, Weidner, *Handbuch* 85, 45, and Ninsubur a form of Tammuz is Papsukkal. Orion is then identified with one of the types of Tammuz who was bound in the month of Tammuz. See Weidner, *ibid.* I. 50 and SBH. 145 b 13, the *kimītum* of Tammuz. Tammuz as a god who was confined in hell figures among the "bound gods."

⁵⁾ The Ursa Major of classical astronomy, but known also to the Greeks as Wagon Star. The Great Bear or Wagon Star was identified with the earth mother Ninlil of Nippur.

⁶⁾ Nibiru is originally a constellation, which, in the Aries period, rose in the seventh month, i.e. Tešrit and marked the sun's passage of the equator at the autumn equinox. The most probable constellation is Libra.

⁷⁾ See note on line 11.

⁸⁾ Entenamašlum (or *maš-šig*), the Boar Star, was identified with Ningirsu. For its identity with the Centaurus of classical astronomy see RA. 14, 22 n. 8.

⁹⁾ *mul Dilgan* = *ilān*, Weidner, H. W. 85, identified with Cetus + Aries by Kugler, *Sternkunde* (Ergänzungen 14). See also Weidner, *Archiv für Keilschriftforschung*, II 125.

¹⁰⁾ The ordinary name of Ishtar as the planet Venus, but also of Ishtar as Algol or Medusa, *Tammuz and Ishtar* 102.

⁴⁾ The contents of this remarkable prayer to Nergal and Ereshkigal, as the keepers of the bound gods, is important for its bearing upon the Epic of Creation and the mysteries of the pantomime of the New Year festival in which the tragedy of the gods, bound by Marduk and detained in hell by Nergal, was represented. This myth is referred to in the poem translated in BE. 31, 35 from a text published by PINCHES. It is discussed by ZIMMERN, *Zum babylonischen Neujahrsfest*², 49. In view of its importance the fragmentary state of the text is regrettable. The bound gods of the constellations are here represented as intercessors with their captor on behalf of the human suppliant. In line 20 the unnamed redeemer is probably Nergal. For Nergal as *kamû limnûti*, binder of the evil ones, see IV R. 21* III 27, and it is possible that in line 29 the names of the deities should be Nergal and Ereshkigal.

⁵⁾ Cf. CT. 23, 16, 14.

7. 1 <i>ka šaman</i> ¹⁾ <i>halša</i> (?)	7. One <i>ka</i> of filtered oil
8. <i>išten-it e-di-</i> -e <i>ši-kin ra-a</i>	8. One a work of
9. <i>išten-it</i> . . . <i>tu-ku ša AN-URUDA</i>	9. One for the copper god(?)
sa	
10. <i>ište-en mās-gal ša ilūti-ku-nu 1 immer</i>	10. One great kid for your divinity, one lamb
11. 1 <i>immeru balṭu</i> 1 <i>immer</i>	11. One live lamb, one lamb
12. <i>šiptu: iluNergal bēlu paḳidu</i> ²⁾ [<i>muš-tam-di-iḫ šami-e u iršitim</i>]	12. Incantation: Nergal, observant lord, who traversest heaven and earth.
13. <i>duppu 181-kam én é-[nu-ru]</i>	13. One hundred eighty first tablet of the series "Incantation of the house of Nuru." ³⁾
14. <i>é-gal ilu Ašur-bān-apli šar kiššati</i> [<i>šar mat Aššur-ki</i>]	
15. <i>ša a-na iluNergal ḳar-rad ilāni</i> [<i>tak-lum</i>]	
16. <i>ša iluNabu ilatTašmetum</i> ⁴⁾ <i>uznu rapšatum</i> [<i>išrukušu</i>]	
17. <i>i-ḫu-uz-zu éni na-[mir-tum ni-siḫ tupšarrūti]</i>	
18. <i>ša ina šarrāni a-lik</i> [<i>maḫri-ia, &c.</i>] ⁵⁾	

¹⁾ Cf. RA. 17, 70, 8, *šaman hal-ša*; Zim. Rt. 176, 14; KÜCHLER, *Medizin* 83, hence JENSEN renders *BARA-GA* here by (*šaman*) *halša*, filtered oil, KB. VI² 48 n. 3. For *šaman BARA-ga*, see also RA. 17, 86, 9, AJSL. 36, 80, 28 and variants *BARA-GE*, RA. 17, 68, 24 and *BARA-GA*, EBELING, KAR. 101, 17.

²⁾ Var. KING, *Magic*, No. 46, 11, read *ŠID-KAK* = *pāḳidu*.

³⁾ I.e., House of *iluNu(n)-ūr-ra*, Nurra, as title of Ea. For the explanation of this title see LANGDON, JSOR. V 81—3. The series *É-nu-ru* is probably identical with the *Namburbi* series, or the "Atonement." K. 3464 = CRAIG, RT. 67, a ritual and prayers for the prosperity of a wine-house (ZIMMERN, ZA. 32, 164), is the 135th tablet of *Namburbi*, and IV R. 60 is a tablet of *Namburbi* to prevent evil results from the eclipses. This *Namburbi* text contains a prayer with the title *én é-nu-ru*. But BEZOLD, *Catalogue* 540 read *šu-ila* for *é-nu-ru*.

⁴⁾ Sign *papnun*, CT. 19, 19, 40.

⁵⁾ For this colophon, see STRECK, *Assurb.* II 356.

Penitential Psalm to Ishtar.

K. 4931 in ASKT. 116—117.

This tablet is the lower portion of a single column tablet, and, as a particularly fine example of a penitential prayer, it has been the subject of several editions. See HAUPT, *Akkadische Sprache*, p. XXXV; ZIMMERN, BBS. No. 2; LANGDON, PBS. 255—259. It is recited by the penitent and has no passages for recitation by the priest as in the psalms, pp. 35—36 and 29—31. It is undoubtedly taken from the end of an Ishtar liturgy.

Obverse.

1. [<i>me-dú d.Mu-</i>] ¹⁾ <i>ul-lil-lá-ge-[ne</i>]	1. She that executes the decrees of the
2. [<i>muš-tak-li-]</i> lat ¹⁾ <i>par-ši d.Enlilê</i> ²⁾	Enlils,

¹⁾ Restored from II. 5—6.

²⁾ Cf. *An-na-ge-ne*, the *Anus*, CT. 24, 1, 22. For Ishtar of Arbela as *šarrat paršê*, v. STRECK, *Assurb.* II 86, 62; HARPER, *Letters*, 7, 4. On Ishtar as goddess of government, v. *Tammuz and Ishtar* 63—72; KL. 214 II 7—8, *tamḫat ritušša kala-šumu parzi*. Cf. AJSL. 39, 174, 5; see also above, p. 28, 12 for *Nanā, parši šuklulat*.

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| <p>3. [me-ri] sîr-ra¹⁾</p> <p>4. paṭ-ri zaḫ-tum</p> <p>5. dîm-me-ir dū-dū-e-ne²⁾ me-dū d.[Mu-ul-lil-la-ge-ne]</p> <p>6. ba-na-at ilāni muš-tak-li-la-at par-ši
[d.Enlilē]</p> <p>7. á-šim sar-sar mu-lu a-za-lu-lu-ge</p> <p>8. mu-še-ša-at ur-ki-te be-lit te-ni-še-e-ti</p> <p>9. ù-tud dū-a-bi-e-ne⁴⁾ gi⁵⁾-ilki-bi si-di-ge</p> <p>10. ba-na-at ka-la-me muš-te-šir-rat gi-mir
nab-ni-tu</p> <p>11. ama mu-gi(g)-ib dîm-me-ir á-bi mu-lu na-
an-te-ga</p> <p>12. ummu ilat]š-ta-ri-tum ša id-da-a-ša il
man-ma la i-ṭi-ḫu-u</p> <p>13. gašan gu-la mu-lu me-bi dirig-ga</p> <p>14. be-el-tum šur-bu-tum ša par-šu-ša ša-tu-ru</p> <p>15. a-ra-zu ga-an-na-ab-dug mu-lu u-gu-mu zi-
ib-ba mu-un-ag</p> <p>16. te-éš-li-tim lu-uḫ-bi ša i-li-ja⁶⁾ ṭa-a-bu
li-pu-ša-an-ni</p> <p>17. gašan-mu ud tūr-ra a-ni-ta lul-áš gul-a ág-
lá-a-ni⁷⁾</p> <p>18. be-el-ti ul-tu ū-um ši-iḫ-ri-ku ma'-a-diš
šul-pú-ti ša-am-da-ku</p> <p>19. [ú nu-um-]kú-e er šuku-ma-mu</p> <p>20. [a-ka-la] ul a-kul bi-ki-tum kur-ma-ti</p> <p>21. [a nu-um-nag-e] er á-a-mu</p> <p>22. [mé ul aš-ti] dim-tu maš-ti-ti</p> <p>23. [šag-mu nu-dug-ga] bar-[mu] nu-làg-ga</p> <p>24. [lib-bi ul i-ṭib] ka-bit-ti ul im-mi-ir</p> <p>25. [.] še-ir-ma-al na-an-
[gín-na⁸⁾]</p> <p>26. [.] e-til-liš ul at(?)-[tal-
lak]⁹⁾</p> | <p>3. A pointed dagger, which</p> <p>5. Creatress of gods,³⁾ who executes the
decrees of [the Enlils].</p> <p>7. Who causes the verdure to spring up,
queen of humanity.</p> <p>9. Creatress of all things, who guides all
things created.</p> <p>11. Amorous mother goddess, to whose side
no god can approach.</p> <p>13. Majestic queen, whose decrees are pre-
eminent.</p> <p>15. I will utter a petition, and she who is
good unto me will do it for me.</p> <p>17. O my queen, from the days of my youth,
much have I been bound by calamity.</p> <p>19. Food I ate not, weeping was my bread.</p> <p>21. [Water I drank not,] tears were my drink.</p> <p>23. [My heart was not glad], and my soul
was not cheerful.</p> <p>25. [.] in confidence I walked not.</p> |
|--|--|

¹⁾ Same title of Ishtar, me-ri ki(n)-a = paṭri zaḫtum, SBH. 106, 58 = AJSL. 23, 146. On the root sîr or sar = zaḫtu, v. p. 22, 17.

²⁾ On this construction, v. *Sum. Gr.*, § 138.

³⁾ Probably not in sense that she created the gods, but "their creating agent," goddess of child-birth; see *Tammuz and Ishtar*, 60—61.

⁴⁾ dū-a-bi = kâla-šunu, is falsely taken for kâlu and then e-ne = šunu is added. Cf. dū-a-bi-šu-nu!, CT. 23, 46, 7, and on the origin of dū-a-bi, as anticipative construct, v. *Sum. Gr.* § 138.

⁵⁾ Cf. gi-gi = gimrêti, K. 4874 R. 3.

⁶⁾ $\overline{\text{V}}$, error for $\overline{\text{W}}$.

⁷⁾ There is no apparent reason for the suffixed conjugation here. One expects, ág-ma-lá-a.

⁸⁾ Cf. nir-gál-la-bi gub-ba = etilliš izzaz, THUREAU-DANGIN, *Rit.*, 108, 7—8; etilliš u'ib, TH.-D., *Sargon*, l. 350. etilliš ana alaki, IV R. 55, No. 2, 11.

⁹⁾ A preterite is demanded. ZIMMERN, *al-lik*, but *a-lik* would be the regular form.

Reverse.

- | | |
|---|---|
| 1. [n ¹ -te-a-ma-šú er-]gíg-ga mu-[un-šéš-šéš] ¹⁾ | 1. I weep bitterly by myself. |
| 2. [ina ra-ma-ni-ja] mar-ši-iš a-dam-mu-[um] | |
| 3. [nam-tag-ga maš-á] ²⁾ bar gíg-ga-ám | 3. Many are [my wrong-doings], my mood |
| 4. [an-nu-u-a] ma-a-da šum-ru-ša-at ka-
bat-ti | is embittered. |
| 5. gašan-mu nig-ag-mu mu-un-zu ki-im-dúb-
bu-da gar-ra-ab | 5. My queen, learn what I have done, grant
repose. |
| 6. be-el-ti e-piš-ti lim-di tap-šu-uḫ-ti suk-ni | |
| 7. še-bi-da asilal-lá-e-ne i-be tum-a-ni | 7. Forgive my sin, pardon me. ³⁾ |
| 8. ḫi-ṭi-ti dup-pi-ri ub-lim pa-ni-ja | |
| 9. dīm-me-ir-mu mu-lu zūr-ra-ge zūr dé-ra-
ab-bi ⁴⁾ | 9. May my god, lord of prayer, prayer to
thee speak. ⁵⁾ |
| 10. ama d.Innini-mu mu-lu a-ra-zu-ge a-ra-zu
dé ⁶⁾ | 10. May the mother, my goddess, lady of inter-
cession, intercession to thee speak. |
| 11. An-mar-ur-e mu-lu ḡur-sag-ga-ge zūr | 11. May Adad, lord of the mountain, ⁷⁾ prayer
to thee speak. |
| 12. d.Gú-bar-ra gašan gú-edin-na-ge a-ra-zu | 12. May Shala, queen of the plain, ⁸⁾ inter-
cession to thee speak. |
| 13. d.Am-an-ki am uru zí-ib-ba-(ki)-ge zūr ⁹⁾ | 13. May Ea, ram of the holy city, prayer to
thee speak. |
| 14. ama éš-maš d.Dam-gal-nun-na-ge a-ra-zu | 14. May the mother of him ¹⁰⁾ of the far-famed
house, Damgalnunna, intercession to thee
speak. |

¹⁾ Restored after IV R. 29* A 2, 17. Cf. *er-gig ni-šéš-šéš*, CT. 15, 20, 16; 23 Rev. 8—10. RA. 8, 163, 19 = RA. 12, 35. The sign is *šéš*, RA. 9, 77 II 12, not *ṭUN* (gin), as I read in RA. 12, 35. *er-gig mu-un-šéš-šéš*, BE. 31, 3, 4. The reading of *še-DU* = *šeš-DU* is *še-ša* = *damāmu*, as I deduced from the variant *še-šā*, PSBA. 1912, 157 note 6 and my note p. 36 note 2 of this volume is false.

²⁾ So restored by ZIMMERN, after p. 41, 36; 23, 12.

³⁾ *panām abābu*, *babālu* cannot mean "to exercise caution" as UNGNAD rendered the phrase, ZA. 17, 358. That the phrase means "to pardon," "have mercy upon," is proven by numerous passages; *amēle(?)ša Etilpu inamdinaššumuti inaššar-ni-ma ilikḫū-ni [šumma] ihallakū-ma [pa-nu-šu-nu ul ib-ba-ba-lu] issaniku*, "The men, whom Etilpu shall give them, they shall guard and take; if they escape they (the guards) shall not be pardoned, they shall be detained," PBS. II 2, 55, 7—13; also *ibid.*, No. 51, 21, *pa-nu-šu-nu ul ib-ba-ba-lu*, "they shall not be pardoned," if they permit men in their charge to be slandered; see AJSL. 31, 81—82. *pa-nu-ū-ka ul ib-ba-ba-lu*, "you are not forgiven," BE. 17, No. 18, 2—3. False is the entire translation by RABAU, p. 144. § 169 of the Ham. Code is perfectly clear in this sense; if a son commit an offense against his father sufficient to disinherit himself, *ana ištiššu pa-ni-šu* (Pl.) *ubbalu*, they shall pardon him the first time. See also KING, *Magic* 11, 14—15, *[ta-ar-ra up-pu-šu ina ilāni ḫa-bat [u pa-ni] ilē ana amēli ba-ba-lu*, "Thou hast commanded the gods to exercise mercy, and 'the lifting of the face upon man'." *ub-ba-la pa-ni-ka*, *Bab. Wisdom*, 69, 4. Hence *la bābil panām*, the merciless, unforgiving, VAB. IV 138, 38; 120, 30; RA. 13, 111, 18; KB. VI 1, 62, 13.

⁴⁾ Cf. MEEK, BA. X, p. 95, K. 9475, 6. See p. 34, 3; 3, 3; BL. 126, 48; 129, 37.

⁵⁾ For the Semitic rendering, v. BL. 126, 49.

⁶⁾ It should be noted that *a-ra-zu dé-ra-ab-bi* and *mu-lu a-ra-zu* in these passages are always connected with a female deity and *zūr dé-ra-ab-bi* and *mu-lu zūr* with a male deity. See BL. 126, 50; 112, 2, 6; 113, 14; above, p. 3, 3, 8, 12; 16, 9. An exception is line 19 below; BL. 112, 8. ⁷⁾ Adad as under—world god.

⁸⁾ That is the under world. For lines 11—12 in similar passages, v. p. 34, 5—6; 3, 18; BL. 129, 39—40; SBP. 162, 28—9; 210, 3—4. ⁹⁾ Ea with *zūr*, as p. 34, 7; BL. 129, 41; but with *arazu*, p. 3, 12.

¹⁰⁾ Marduk. See p. 3, 13; PBS. X 163, 7. See the gloss *ummu ilu* 𒌦𒌦, i.e., mother of the god *Ešmaš*, SBP. 106, 7.

- | | |
|---|--|
| 15. <i>d.Asar-lù-dug</i> [<i>umun Tin-tir</i>]-(<i>ki</i>)- <i>ge zūr</i> ¹⁾
16. [<i>mu-ud</i>]- <i>na-ni</i> [<i>d.Pap-nun-an</i>]- <i>ki-ge a-ra-zu</i>
17. [<i>sukkal-zid d.Mu-zí-ib-ba</i>]- <i>sà</i> ²⁾ - <i>a zūr</i>
18. [<i>é-gí-a dumu-sag d.Uraš</i>]- <i>a a-ra-zu</i>
19. [<i>salegi-zi-dé gašan gù-ur-a-sīg</i>]- <i>ga-ge zūr</i>
20. [<i>salegi-gu-la gašan-mu d.Na-na</i>]- <i>a a-ra-zu</i>
21. [<i>i-de-zid-bar-mu-un-ši</i>]- <i>ib dé-ra-ab-bi</i> | 15. May Marduk, lord of Babylon, prayer to thee speak.
16. May his spouse, Zarpanit, intercession to thee speak.
17. May the faithful messenger, Nebo, prayer to thee speak.
18. May the bride, ³⁾ first daughter of Urašā, intercession to thee speak.
19. May the faithful princess, Tashmetum, prayer to thee speak.
20. May the great princess, my lady Nanā, intercession to thee speak.
21. "Behold me faithfully," may they say to thee. |
|---|--|

Here lines 22—26 = 21—25 on pp. 3—4; 31, 18—21; BL. 113, 20—29; 127, 5—9; 130, 50—53; 122, 3—8.

27. [*er-sag-ġun-ga 35+X-ám mu-bi-im ilatIštar*]⁴⁾

¹⁾ Here begins a similar passage with Semitic version, BL. 112 Rev. 1.

²⁾ Sign *MUD* + *NAD*; cf. CT. 16, 16 VI 3.

³⁾ *Tashmet*; v. BL. 147. Apparently two types of *Tašmētumu* in lines 18—19. See BL. 130, 46; 112, 8.

⁴⁾ 35 Sumerian lines can be restored on the tablet and not many lines can be missing at the top of the Obverse. After line 27 of the Reverse followed the Ashurbanipal colophon. For the restoration of l. 27, v. page 4. Perhaps the name of the liturgy from which this prayer was taken followed here, and, if so, *eršemma* may be the rubric for it; cf. BL. 123, 9—10.

Penitential Psalm to a Goddess.

K. 101 in ASKT. 115—116.

The beginning and the end of this psalm are lost. The text was also published in IV R. 29** and edited by ZIMMERN, *Bußpsalmen*, No. 1. See also SAYCE, *Hibbert Lectures*, p. 521; JASTROW, *Religion*, II 96; ZIMMERN, *Der alte Orient*, VII 3, p. 26; SBP. 268.

Obverse.

Penitent.

- | | |
|--|--|
| 1. [<i>ka-šú-gál ši</i>]- <i>ma-al-la-ge</i> [<i>ud-da me-e ga-na-ab-tum</i>]
2. [<i>la-b</i>]an ap-pi šá šik-na-at na-piš-ti [<i>úmi-šam ublakti</i>]
3. [<i>ma-e e</i>]- <i>ri-za kuš-ašša-gim gù</i> -[<i>mu-ra-an-de</i>]
4. [<i>ana-ku</i>] arad-ki šu-nu-ġu a-ša-as-si-[<i>ki</i>]
5. [<i>mu-lu</i>] na-ām-tag-ga tuk-a ka-šág-šág-ga ša-[<i>ba-e-teg</i>]
6. šá an-nu i-šu-ú te-lik-ki-e te-mi-iġ-šu | 1. The obeisance of those with the breath of life [<i>daily I have brought thee</i>]. ¹⁾
3. I, thy servant, as one full of sorrow, cry unto thee.
5. Thou receivest the petition of the sinner. |
|--|--|

¹⁾ Cf. SBH. 41 R. 13.

- | | |
|---|---|
| 7. [mu-lu] i-be-bar-ra-zu mu-lu-bi al-til | 7. If thou beholdest a man, that one shall live, |
| 8. a-we-lim tap-pa-la-si a-me-lu šu-u i-bal-luṭ | |
| 9. á-ma-al dū-a-bi-e-ne mu-lu a-za-lu-lu-ge | 9. O mighty lady of the universe, queen of humanity, |
| 10. li ² -at ka-la-ma be-lit te-ni-še-e-ti | |
| 11. šag-lal-sud gur-an-ši-ib zī-ib-ba šag-izi-īm
ba-an-te-gà | 11. Merciful one, if thou turnest unto one it is good, receiver of prayers. |
| 12. rim-ni-tum ša na-as-ḥur-šá ta-a-ba, li-ḳat
un-ni-ni ¹) | 12. (Merciful one, whose favour is good, receiver of prayers.) |

Priest.

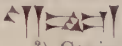
- | | |
|--|--|
| 13. dīm-me-ir ama dInnini-bi ki-bi šag-dib-ba
za-e gù-de-a-bi | 13. His god and goddess, who have become angered with him, cry unto thee |
| 14. [il-šu u ilat]Iš-tar-šu zi-nu-u it-ti-šu i-šá-
as-su-ki ka-a-ši | |
| 15. [nam-mu-un-šub-bi-en] ²) šu-gid-ba-an-na-ab | 15. [Thou wilt not reject] him, but thou wilt take his hand. |
| 16. [lata-na-nam-]di-šum-ma ta-ša-ba-ti ḳat-su | |

Reverse.³)

- | | |
|--|---|
| 1. za-e-na dīm-me-ir si-di nu-tuk-ám | 1. Beside thee a god who guides rightly |
| 2. e-la-ka-a-ti i-lim muš-te-še-ru ul i-ši | I have not. ⁴) |

Penitent.

- | | |
|--|--|
| 3. i-be zid bar-mu-un-ši-ib šag-izi-īm šu-te-ma-ab | 3. Faithfully behold me, receive my prayer. |
| 4. ki-ni-š nap-lis-in-ni-ma li-ki-e un-ni-ni | |
| 5. suḡ-a-mu dúg-ga-ab bar-zu te-en-te-en | 5. Command my release, may thy passion be stilled. |
| 6. a-ḥu-lap-ia ⁵) ki-bi-ma ka-bat-ta-ki lip-
šá-ḥa | |
| 7. me-en-na gašan-mà i-be-zu niḡin-na-ge | 7. How long, O my lady, until thy face be turned? |
| 8. a-di ma-ti be-el-ti su-uḥ-ḥu-ru pa-nu-ki | |
| 9. te-(ḡu)mu-un-še-šà ⁶)-gim a-še-ir-ra mu-un-
zal-zal | 9. Like a moaning ⁷) dove I am surfeited with sighing. |
| 10. ki-ma su-um-ma-te a-dam-mu-um ta-ni-
ḥu uš-ta-[bar-ri] ⁸) | |

¹) The reading of *šag-NE-DU* = *unminu*, is probably *šag-izi-im*. Note that *AD* = *nissatu*, lament, has the gloss *i-si-im*, RA. 17, 50 R. 19, and *e-ze-em* has the meaning "prayer" in PBS. X 153, 12; 155, 29. Moreover *DU* has the value *im* as also its *šeššig* form, CT. 18, 32 II 25; 24, 18, 17 = 39, 28, with Var. *DU*, BA. V 668, 5. *im* is a dialectic Var. of *ed* = *aḡu* (*UD-DU*); cf. *UD-DU-ma-ra*, i.e., *im-ma-ra*, IV R. 53^b 26; KL. 70, 1. Hence *šag-izi-im*, "Going up of the heat of the heart" (?). But cf. *er-šag-izi-DU* = *iršanni*, K. 5231, 7, which indicates a reading *ša(g)-anna*, *šanna*. See also  (*na-nam*), CT. 11, 15, 61. Cf. p. 42, 5, where the Sumerian has again an imperative; see also 36, 15.

²) Conjecturally restored from MEKK, BA. X 94 R. 9. Cf. BL. 120 VI 1.

³) According to BEZOLD, *Catalogue*, K. 101, no lines are missing between the Obv. and Rev. of the tablet.

⁴) Or "there is not"

⁵) For the two meanings of *aḡulap*, (1) how long?, (2) answer to prayer, pardon, mercy, v. *Babylonian Wisdom*, 52 n. 2. For these two meanings Sumerian has two words, (1) *a* = *aḡulap*, (2) *suḡ*. "cessation" = *aḡulap*. See POEBEL, PBS. V 152 IX, 8–10, *suḡ-ám* = *aḡulap*, *suḡ-ám-bi* = *aḡulap-šu*, his release, *suḡ-ám-bi-ne* = *aḡulap-šunu*.




⁶) See note on K. 4931 Rev. 1. For reading *šà*, cf. also *a-še-ir ba-da-DU*, KL. 17 R. I 8, with *a-še-ir ba-da-si* (?), 25 IV 9.

⁷) So the Sumerian. Semitic, "Like a dove I moan."

⁸) Cf. p. 35, 20; PBS. X 136, 40.

Priest.

- | | |
|--|--|
| 11. [ù]- ² u-a ¹) ù- ² u-a bar kuš-ašša-[a-da] ²)
12. [ina] ú-a u ai šu-nu-ḥat ka-[bat-ta-šu]
13. [er-]ra isiš-bi ³) i-lu mu-[un-na-ab-bi]
14. [ina bi-]ki-tum i-bak-ki [ḫu-ba-a i-ḫa-
ab-bi] ⁴) | 11. With woes and wails his soul is wearied.
13. He weeps mournfully, he utters loud cries. |
|--|--|

.....
¹) For the restoration, v. PBS. X 329, 22; SBP. 144, 33—36. This mimetic sound is taken from the bleating of a sheep (*ba-a* in English), hence the sign for “ewe,” , has the values *ú*, *ú-a* = *lahrum*, YOS. I 53, 91—92 = CT. 12, 26 A 21—2; also falsely  (*ú*, *ú-a*) = *lahrum*, *ibid.*, 175—176, and CT. 35, 5, 10—11,  (*ú*, *ú-a*) = *lahru*.

²) Cf. p. 29, 13.

³) = *ina bikātum*; cf. PBS. X 250, 9, and for  (*isi*) (*isīš*), v. AJSL. 33, 175, 86 + CT. 12, 27 R. 18; CT. 19, 41 B 4 = *i-lu*. [*bi-k*]*i-tum* is certain.


⁴) So PSBA. 1915, 69, 17; SBP. 244, 34 = KL. 25 VIII 17. Or *u-a iḫabbi*, SBP. 66, 24 = SBH. 151 No. 24.

Accadian Prayer to Shamash.

K. 2824.

K. 2824 is a duplicate of KING, *Magic*, No. 6, 97—130 = No. 10, 7—25; a Babylonian duplicate with insertion for Shamashshumunkin is published by MYHRMAN, PBS. I No. 12. The prayer has been edited by SCHOLLMMEYER, *Hymnen und Gebete an Šamaš*, No. 14. Corrections by the writer in AJSL. 29, 209. In this edition, A = KING, No. 6; B = *ibid.*, No. 10; C = MYHRMAN, No. 12.

- | | |
|---|--|
| A. é ⁿ : šur-bu-ú giṭ-ma-lu a-pil d.Aš-im-ur ¹)-ra
1. ša? ²) id-diš-šu-ú pitu-ú pan ³) nišē mu-kal-
lim nūra ⁴)
2. ilu Šamšu muš-te-šir mīti u balṭi ma-ár ⁵)
kal mim-ma šum-šu
3. ilu nūr šamē u irši-tim ša-ru-ur mātāti
4. bēl Sippar(ki) šu-lul É-bar-ra
5. ta-lim d.Marduk tuk-lat Bābili-(ki)
6. ana ki-bi-tuk-ka ⁶) ú-taḫ-ḫu-ú ilāni d.Igigi
7. nišē rapšāti šal-mat ḫaḫḫadi i-dal-la-lu ḫur-
di-ka | A. Incantation: Magnified, perfect one, son of Nannar,
1. Who alone opens the sight of men, causing them to behold the light,
2. Shamash, guide to the dying and the living, controller of all things with names.
3. God, who is the light of heaven and earth, splendour of the lands,
4. Lord of Sippar, protection of Ebbarra,
5. Elder brother of Marduk, the help of Babylon.
6. The “Six Hundred” gods give heed to thy command.
7. The wide-dwelling peoples, they that are dark-headed, praise thy bravery. |
|---|--|

¹) On this title of Nannar, v. BL. p. 132, and Var.  —, *DUšeššig-UD-ri*, CT. 37, 26, 15. Note that d.Senirda, wife of Shamash, is the *é-gi-a* d.Nannara-ge, i.e., daughter-in-law of Nannar, K. 9310, 17. KING, No. 10, 7, has *as-AN-DUšeššig*, and RA. 20, 98, III 33 *as-AN-DU*, glossed *ab*! So text, but GENOUILLAC, *ibid.*, p. 101, *ta*, i.e., *Ašta*!

²) A sign before *ID*, as on KING, No. 6, 8. ³) *IGI*; Var. C, *pa-an*.

⁴) Lines A + 1 form line 7 on B.

⁵) See AJSL. 29, 209.

⁶) C 7, [*ki*]-*bi-ti-ka*.

8. *edu tap-pa*¹⁾-a tu-šar-ši 8. Thou causest the lonely man to have a companion.
9. *ana la i-ša-ri*²⁾ ta-nam-din ap-lu 9. To the impotent thou givest an heir.
10. *id-lu-ú-ti*³⁾ sik-kur šami-e tu-pat-ti 10. The fastening of the lock-pin of heaven thou openest.
11. *ana la na-ṭi-lu tašakka-an nu-ri tup-pi* 11. Unto him that sees not thou providest light; thou readest the occult tablet, which is not revealed.
- ar-mu la pi-ta-a ta-ša-si*⁴⁾
12. *ina lib-bi immeri ta-šaṭ-ṭar šêrê ta-šà-kan* 12. Thou writest omens on the inwards of sheep, and providest a decision,
- dî-nu*⁵⁾
13. *daiān ilāni bēl d.Igigi*⁶⁾ 13. O judge of the gods, lord of the "Six Hundred" gods!
14. *ilu Šamaš bēl ši-mat māti [ù] iṣurāti at-* 14. Shamash, lord of the fate of the lands and of concepts art thou.
- ta-ma*⁷⁾

Insertion on C.

- A. *ana-ku Šamaš-šum-ukīn mar ili-šu* A. I, Shamashshumukin, son of his god;—
- B. *ina lumun lu pa-ni arki lu iṣuma-šad-du* B. be it by misfortune at the front or rear,
- lu iṣuṣ-ma-ru-u* be it that the pole or lance,
- C. *lu mim-ma HU + SAB*⁸⁾ *narkabti-ia iṣ-še-* C. be it that any thing of the of my
- bir-ma* chariot be broken;—
- D. *pal-ḫa-ku ad-ra-ku u šu-ta-du-ra-ku* D. have feared, have become sad and am
- lu* cast upon sorrow.
- E. *lumun šuātu ia-ši u bi-ti-ia* E. May this evil (omen) not come nigh unto
- me and my house;*
- F. *[ai] iṭḫa-a ai isniṣ ai iḫrib ai iḫsud-an-ni* F. may it not oppress, approach, or overtake me.

Insertion on A from Sm. 336.

- A. *ana-ku annannu apil annanni ša il-šu* A. I am someone, son of someone, whose god
- annannu ištār-šu annannī-tu* is someone (god), whose goddess is some-
- one (goddess).*
- B. *ina lumun atalī ilu Sin ša ina arḫi annanni* B. At the time of evil, the eclipse of the
- ūmi annannī šak-na* Moon-god, which has occurred in some
- month on some day,*
- C. *lumun idāti ittāti limnēti la ṭabāti ša ina* C. At the time of the menace of evil omens
- ekalli-ia u māti-ia baša-a* and signs, that are unfavourable, which
- are upon my palace and land,*

¹⁾ B 12 SAG is false for *tap-pa*.

²⁾ On *iṣaru* = *membrum virile*, v. OLZ. 1924, 725 n. 3 and for the verb *ašaru*, *Epic of Creation*, p. 80 n. 2. A Kish syllabary has *uzu si-di*, *uzugiš-šu-nūš*, *uzulugal-si-di* = *iṣaru*. Also *uṣaru*, KAR. 70, R. 17, *UŠ-šu* = *uṣar-šu*, 230, 9.

³⁾ Vars. B, *id-lu-tu*; C, *id-lu-ti*. I take *idlātu* as an abstract noun. SCHOLLMAYER, "those who are bound," which would refer to the bound gods; cf. above, p. 76 n. 4. It is difficult to see how this view can be harmonized with *sik-kur šamē*. Cf. SBP. 198, 15.

⁴⁾ C, *as-si*. ⁵⁾ Last two words omitted on Var. C, 14.

⁶⁾ A, III; B 15; C, 15. ⁷⁾ C, 16 *mu-šim ši-ma-a-ti at-ta-ma*.

⁸⁾ Regarded as Semitic by THUREAU-DANGIN, RA. 21, 130, 3; he reads *ḫu-ṣab*. Perhaps an ideogram; cf. R. = *bu-ru* = *iṣṣuru*, PBS. V 102 VI 44. Duplicates to this passage, RA. 21, 130, 1—3; 19, 143, 13.

- | | |
|--|--|
| 15. <i>šim-ti ši-im a-lak-ti du-um-mi-iḱ</i> ¹⁾ | 15. fix my fate, make happy my way. |
| 16. <i>li-ši-ra i-da-tu-ú-a</i> | 16. May my omens be satisfactory, |
| 17. <i>liḍ-me-ḱa šunātu-ú-a</i> | 17. and my dreams be propitious. |
| 18. <i>šutta aṭ-ṭu-la ana damiḱ-ti šuk-na</i> | 18. The dream vision which I have seen make propitious. |
| 19. <i>i-šá-riš lul-lik tap-pi-e²⁾ lu-uk-šu-ud</i> | 19. May I walk righteously, and obtain a companion. |
| 20. <i>ša³⁾ ú-mi-ia lu-u damiḱ-ti</i> | 20. May there be good fortune in my days. |
| 21. <i>šu-ut-li-ma-am-ma egirrā damḱa</i> | 21. Send me pious thoughts. |
| 22. <i>ina súḱi lu-u ma-gir ḱa-bu-ú-a</i> | 22. May my speech in the market-place be acceptable. |
| 23. <i>ina⁴⁾ ul-ši u ri-šà-a-ti lu-bil</i> | 23. In(?) joy and gladness may I pass my days. |
| 24. <i>ilu ša la šanan li-iz-ziz ina imni-ia ilat MI-
[UŠ-HI]⁵⁾ li-iz-ziz ina šumēli-ia</i> | 24. May god, the unrivaled one, stand at my right, and the goddess stand at my left. |
| 25. <i>lit-tal-lak ilu mu-šal-li-mu ina idi-ia</i> | 25. May the god, who brings peace, go at my side. |
| 26. <i>aṭ ip-par-ki rabiš šul-mu ina anki-ia</i> | 26. May the guardian of peace behind me tarry not. |
| 27. <i>li-ta-mi-ka ilu Bu-ne-ne rubû amat damiḱ-ti(m)</i> | 27. May Bunene, the prince, say to thee words (in my) favour. |
| 28. <i>ilat Aya ḱi-ir-tu na-ram-ta-ka ši-lim liḱ-bi-ka</i> | 28. May Aya, thy beloved wife, say to thee "be at peace" (with him). |
| 29. <i>ilu Šamaš a-šá-rid ilāni at-ta-(ma) ri-ša-a ri-e-mu</i> | 29. O Shamash, first of the gods art thou, have mercy. |
| 30. <i>šamu-ú liḱdû-ka iršit-tim lirêš-ka</i> | 30. May heaven be glad of thee, and earth joyfully cry to thee. |
| 31. <i>ilāni ša kiš-šá-ti lik-ru-bu-ka</i> | 31. May the gods of the universe adore thee. |
| 32. <i>ilāni rabûti lib-ba-ka li-ṭib-bu⁶⁾</i> | 32. May the great gods make merciful thy heart. |

¹⁾ From here the text is A, 113 ff.; B, 16 ff.; C, 23 ff.

²⁾ C, 27, *pa-a*.

³⁾ C, *ina*.

⁴⁾ B, *an*, probably for *ana*. Hardly *ilu*. B and C are broken away here.

⁵⁾ Cf. CT. 24, 28, 66, called the *gallabat* of Zarpanit.

⁶⁾ Var. B, *d.A-num d.Enlil u d.E-a li-šar-[bu-ka?]*.

Hymn to Nergal.

K. 5158.

K. 5158 contains the lower part of the Obverse and the upper part of the Reverse. It is a duplicate of Sm. 526, published by S. A. SMITH in *Miscellaneous Assyrian Texts* (1887), p. 24. On Sm. 526 there are 35 lines on the Obverse; the Reverse is entirely defaced. See BEZOLD's *Catalogue*, p. 1415, and his *Babylonisch-assyrische Literatur*, p. 320 and S. A. SMITH, *ibid.*, *Textual Notes*, p. 11. Two early Sumerian originals of this hymn have been found and identified by Professor ZIMMERN, ZA. 31, 111–121. VAT. 603, published in KL. No. 79, is the lower part of a single column tablet, like K. 5158, and was probably found at Sippar.¹⁾ This small tablet is probably tablet *one* of a series of tablets, containing a liturgy to Nergal. A tablet from Nippur, CBM. 11344 in the University Museum, Philadelphia, carries two columns on each side; only the top of the Obverse and end of the Reverse remain; on Col. II a few lines of this hymn are preserved, and, on Rev. I, the end of another hymn of this liturgy (ll. 4–9) is as follows: —

4. *[galu 1] im-ma-an-gam²⁾ er-ra-ni gig-ga-ni*
One man perished, bitter was his wailing.
5. *galu 2 im-ma-an-gam é- ? ?³⁾ -lá im-ma-an-gul(?)*
Two men perished and the⁴⁾ was destroyed.
6. *galu 3 im-ma-an-gam ? ? im-ma-an-gí-[gí]*
Three men perished and in the were slain.
7. *galu 4 im-ma-an-gam é-tan⁵⁾ -na im-ma-an-gul*
Four men perished and the was destroyed.
8. *galu 5 im-ma-an-gam tîr-dû-a im-ma-an-gul*
Five men perished and the was destroyed.
9. *galu 6 im-ma-an-gam ? im-ma-an-GAB.*
Six men perished and

Here began the last hymn, *gí-in-e gí-in-e uru-ím nigin*, "O steadfast one, steadfast one, repent over the city."⁶⁾

It is uncertain whether Ni. 11344 is the complete liturgy, but the Reverse proves that the composition is a liturgical lamentation, similar to the *balag* liturgies, edited in SBP. ZIMMERN's edition of the three fragments known to him is as well done as the texts and knowledge of Sumerian nine years ago made any scholar's work possible, but there are serious errors in it. I comment upon the lines up to the point where a new edition is obviously necessary, taking KL. 79 as the basis of the text.

¹⁾ See ZIMMERN, KL., I p. V note 2. On p. VI ZIMMERN classifies the tablets in two groups; A) the large carefully edited liturgies, in several columns, and B) the small single column tablets, which he suggests are school exercises. They are more probably copies of the older *eršemma* and *kisub* tablets, which were afterwards combined into long liturgies of class A), or they form parts of a series of one long liturgy.

²⁾ For *gam* = *mātu*, see RA. 144, 123, 6. 7. 8, &c. But usually *gam* = *mātu*, to totter, give way, sink down. See SBP. 40, 23; 100, 51; 32, 11.

³⁾ RADAU's copy, *SUR-DA!*

⁴⁾ Here name of a building.

⁵⁾ Sign uncertain.




⁶⁾ This is also the colophon line, and consequently it seems to be the title of the liturgy.

- (10) K. 5158, Obv. 1 = Sm. 526, 3, Accadian for KL. 79, 10.
 (12) K. 5158, Obv. 5 = Sm. 526, 7, has *du-uš-šu-ti*, for the false fem. pl. *du-uš-ša-a-ti*.
 (13) K. 5158, Obv. 6, [*gud-a gud-sag-tu(k)-a na-ma-ra-ab-ba-è-de-en* = [*a-na al-pi*] *al-pi a-ša-ri-du-ti la tu-še-ša-a*. Hence ZIMMERN's restoration *ḫardāti* was false. Sm. 526, 9, [*a-ša-ri-du-ti*] *da-a-ti* is again in the wrong gender! *sag-tu(k)* = *rabīšu*, RA. 12, 83, 49, and in line 15 below, *šarḫu*, excellent. See JRAS. 1926, 23, 17; PBS. X 256, 22; PSBA. 1918, 56, 36.
 (16) K. 5158, Obv. 12, (*é-bi-a*)-*ge*, Vars. *ka*.
 (17) K. 5158, Obv. 15, *aš-bu* is false for *aš-bat*, Sm. 526, 17.
 (18) K. 5158, Obv. 16, [*áš-te-b*]-*a-ge*, Vars. *ka*. Here KL. 79, has *éš-dam-ma*, for *ašte*, which ZIMMERN reads erroneously *ku-dam-ma*. The sign is *éš* not *KU*. Here K. 5158 is broken away and lines 20–28 of Sm. 526 = 19–23 of KL. 79 are lost.¹⁾
 (23) K. 5158, Rev. 1 = Sm. 526, 29, apparently *pit-nu*, Var. *ni*.
 (24) K. 5158, Rev. 2, [*áb*] *PA-GAN-nu-[UD-DU?]* = *la-ti-šu la tu-šap-ras*. KL. 79, *áb-e* and *nam-e(d)*; Sm. 526, 30, *áb-bi* and *nam-me*.

The reading of *PA-GAN* is *sag*, or *sig*, v. THUREAU-DANGIN, RA. XI, 85. *PA-GAN-nu-di* is a variant of *SUH-nu-di* = *la naparkā*, CT. 15, 11, 21 = KL. 2, R. 42. But KAR. 9, 12 has a gloss *SUH(mu-uš)-nu-di-dam* = *PA-GAN-nu-di*, CT. 15, 10, 9. This gloss is probably erroneous. *SUH* has the value *muš* = *zīmu*, radiant appearance, but not in the sense “smite, scatter.”

- (25) K. 5158, Rev. 4, [*ur*] *é-tūr-ra ḡul-nad-ra lag nam-bi-šub-ba* = *kal-bi ša ina tar-ba-ši rab-šu lim-niš kur-ban-na la ta-na-suk*. Var. *ù-na(d)-a-ba lag nam-ba-e²⁾-šub-e*. Sm. 526, 31 agrees with K. 5158. RADAU, 15 II 6–8, *ur é-tūr-ra ḡul³⁾ ù-dug-gar-ra-ba lag(?) a-šag(?) na-an-šub-šub*. For *nasāku kirbānu*, v. KAR. 114, 7.
 (26) K. 5158, Rev. 6, [*utul*] *é-tūr-ra dūr-ra ág-nam-bi-gi-gi*
 Rev. 7, [*ú*]-*tul-la ša ina tar-ba-ši aš-bu la ta-šab-biṭ*

“The shepherd who sits in the cattle-stall shalt thou not slay.”

Sm. 526, 34, *dūr-a-ra*. For *utul* = , KL. 79, 9, has *ab-ba*, either an error of dittography from l. 19, or  is phonetic for  and ZIMMERN's *BA* may be a mistake for *KU*.

Lines 26–27 are omitted on RADAU, 15 II after l. 8.

- (27) K. 5158, Rev. 8, *dakkan galu-dam-tuk-a ku-nam-bi-gà-gà*
 Rev. 9, [*ina*] *dak-kan-ni it-ti al-ti a-me-lu la tu-uš-šab*

“Not shalt thou sit with the wife of a man in a house.”

Here ZIMMERN's edition is entirely erroneous. For *DI-URU* read *KI-URU* (*dakkan*) = *dakkanu*; see AJSL. 40, 227, n. 4; KAR. 169 R. III 16. KL. 79 has *dakkan-na mu-lu dam-tuk-é*. ZIMMERN took the sign, clearly written *KU* (REC. 467), for *ŠÚ* (REC. 469), and consequently the verb *ku-mà-mà* was misunderstood. See *ku nam-bi-mà-mà* = *šubtam e taškun*, CT. 16, 11 VI 1.

¹⁾ KL. 79, 20, read *u-mu-un ki ešemen-da*; for *ešemen* = *mitultu*, music hall, Sm. 526, 23, has also *E-NE-DI* (*ešemen*); *E* is not omitted here as ZIMMERN's note, ZA. 31, 114, n. 3 states. For *ki ešemen*, RADAU, 15 II 1, has *ki KU-HUL-SIR(?)* (*ešemen*), not observed by ZIMMERN.

²⁾ This is right for second person.

³⁾ Not an erasure, as in RADAU's copy. Hence *dug-gar* and *ù-dug-gar* = *rabāšu*. See JRAS. 1926, 29, 2.

K. 5158, Rev. 10, *ra*

This is the end of a line which the scribe had inserted here. The two texts now shew irreconcilable variations.

(28) = apparently K. 5138, Rev. 11+12 partially, and RADAU, 15 II 9.

K. 5158, Rev. 11, *edin-na dib-ba igi-na-ni-bar*: ip-ra-du ša ina ši-e-ri ip-ri
la tap-pal-la-as

"The *ipradu* (bird), which fled in fright to the plains, shalt thou not see."

The noun *ipradu* is formed from *parādu*, Syr. *p^erad*, *aufugit*, with prefix *ia*, employed in the formations for animal names; this form is consequently established in Accadian, against DELITZSCH, *Grammatik*, Ed.², p. 178. See BROCKELMANN, *Vergleichende Grammatik* I p. 374. Nothing remains of the Sumerian for *ipradu*. The bird *puridu* = *šilingu* is rendered by *pi-il-lum-gu*(*gu*), CT. 14, 7, 5 = 6, 5 = 4, 33. KL. 79, 28 = RADAU, 15 II 9, *edin-na gir-i-lu gù-gù-nam-ne-ib-ra-ra*.¹⁾ Here there is no verb for *parādu*. Clearly *gir-i-lu* = *ipradu*; cf. *gir-gi-lum*(*gu*) = *šaiāhu*, *arabū*. The verb *gù-gù-ra-ra* agrees with l. 12 of K. 5158! (= *la tašassi*).

K. 5158, Rev. 12, [*edin-na egir m*]²⁾*u-lu-kam gù-gù ne*³⁾*-ib-ra-ra*

Rev. 13, [ina ši-e-]ri arki a-me-li la ta-ša-as-si

"Thou shalt cry after *man* [*in the plains*]."

(29) K. 5158, Rev. 14, [*gu gir-ilu*] *gud*⁴⁾*-bi nam-ne-ib-gu-luḡ-ḡa*

Rev. 15, [ip-ra-da ina kin-ni-šu] la tu-ša-ag-lat

"The *ipradu*(?) bird in its nest shalt thou not cause to be terrified."

KL. 29, *gud*⁴⁾*-bi-a nam-bi-in-gu-luḡ-e* = RADAU, 15 II 10.

(30) K. 5158, Rev. 16, [*alim zu*] *da-ga nam-ne-ib-tuḡ-a*

Rev. 17, [di-ta-na] la ta-paṭ-ṭar

"The wild mountain goat and not shalt thou sever."

KL. 79, 30 = RADAU, 15 II 11, *tuḡ-e*.⁵⁾

¹⁾ So perhaps also RADAU's text.

²⁾ Restorations uncertain.

³⁾ Sic! *ne* for negative *nam*, or is *nam* omitted by error?

⁴⁾ Idgr. *U-KI-SIG-GA*.

⁵⁾ K. 5158 breaks away with the same line as both Sumerian variants.

Epic of Creation.

Tablet I. Kish, 1924—790.

This tablet has been built up from thirteen fragments, excavated at mound W in eastern Kish (Harsagkalamma) in 1924. Careful examination of the fragments in the Ashmolean Museum has failed to reveal any more pieces, although there are still many clean breaks to be filled in. A few lines are broken from the end of the Obverse and top of the Reverse. The text of Tablet I is still not very satisfactory, but a large number of doubtful lines in my edition are completed or corrected. The passage, ll. 104—127, which contains the end of the “Birth of Marduk,” and the address of the dragon host to Tiamat, has been very materially restored by the Kish tablet. The meaning of the entire passage is still obscure. Unlike the texts of other tablets of the Epic found at Kish, 1924—790 carefully observes the metrical division of the hemistiches.

- | | |
|--|---|
| 1. [e-nu-ma e-liš | la na-bu-]ú ša-ma-mi |
| 2. [šap-liš am-ma-tum | -šum-ma la zak-]rat |
| 3. [Apsū-ma reš-tu-ú] | za-[ru- šu-] un |
| 4. [Mu-um-mu Ti-amāt] | mu[-al-li-da-at gim]-ri-šu-un |
| 5. [mê-šu-]nu iš-te-ni-iš | i-[hî- ku-] ma |
| 6. [gi-pa-ra] la ku-uš-šu-ru | šu-[ša ² -a la] še-['e-a] |
| 7. [e-nu-ma] ilāni | la [šu-pu-ú ma-]na-ma |
| 8. [šu-]ma la zuk-ku-ru | ši-ma-[tu la ši-]i-mu |
| 9. [ib-ba-nu-]ú ilāni | ki-rib-[šu-un] |
| 10. [d.Laḫ-]mu u d.La-ḫa-mu ¹⁾ | uš-ta-[pu-ú] šu-ma iz-zak-ru |
| 11. [a-di ²⁾ ir-b]u- ú | i- ši- ḫu |
| 12. [An-šár] d.Ki-šár | ib-ba-nu-ú e-li-šu-nu at-ru |
| 13. [ur-]ri-ku ūmê | ú-uš-ši-pu šanāti |
| 14. [iluA-]num a-pil-šu-nu | ša-ni-na ab-bi-e-šu |
| 15. [An-šár iluA-]num bu-uk-ra-šu ³⁾ | ú-maš-ši-il-ma |
| 16. [ù iluA-]num tam-ši-la-šù | ú-li-id [d.]Nu ⁴⁾ -dim-mud |
| 17. [d.Nu-dim-]mud šá abê-šu | a ⁵⁾ -lid-su-nu šu-ma |
| “Nudimmud, of his fathers, their ‘creator’ is he.” | |
| 18. [pal-ku] uz-mu | ḫa-sis ⁶⁾ [e-mu-]ga-an pu-ug-gul |
| 19. [gu-uš-šur] ma-a-di-iš a-na ⁷⁾ | a-lid a-bi-šù An-šar |

¹⁾ In addition to my note in *Epic of Creation*, 68 n. 3, the following references should now be given; d.La-ḫa-ma-abzu, an inferior deity in the court of Ea, RA. 20, 98 III 6; d.La-ḫa-mun = Zarbanit of Dilmun, CT. 25, 35, 12; Lahmu and Laḫamu are among the gods appealed to in incantations, KAR. 233 Rev. 15.

²⁾ Cf. a-di im-lu and ūmê imlû in EBELING's note, MAG. I 22, Z. 14.

³⁾ It is difficult to understand why the scribe places bukra-šu in the left hemistich, leaving the right hemistich with only one verse accent. The line is properly divided on KAR. 118 Obv. 14.


⁴⁾ Written over another sign. The scribe apparently started to write the Var. MU for NU as in AJSL. 39, 163, 10.

⁵⁾ The text has a clearly and so also KING's copy (45528) in his *Creat.* II 11. But EBELING, KAR. 118 Obv. 16 has **W**. The two southern texts thus agree against the Assyrian text. It is obvious that a-lid is the original reading, but Nudimmud (= Ea) is son of Anu and cannot be called “the begetter” of Laḫmu—Anšar—Anu, “his fathers.” alidu is here used in sense of “the one commissioned by the gods to engender other gods” as for example Ishtar is called bānāt ilāni, p. 78, 5—6 and see *ibid.*, n. 3. For Nudimmud as creator of inferior gods, see WEISSBACH, *Miscel.* 32, 25—36.

⁶⁾ ḫasis in left hemistich on 45528 and KAR. 118 Obv. 17.

⁷⁾ ana in left hemistich is impossible, if the scribe really recognized the verse accents. See also I. 32.

20. [la i-]ši ša-ni-na i-na ilāni at-ḫi-e-šu
 21. [in-nin-]du-ma at-ḫu-ú ilā[ni]
 22. [e-šu-]ú Ti-ammat-am-ma¹⁾ na-[šir-šu-nu iš-tap-pu]
 23. [da-al-]ḫu-nim-ma [ša Ti-ammat kar-as-sa]
 24. [i-na] šu-[a-]a-ru [ki-rib an-ḏuru-na]
 25. la na-ši-ir ina²⁾ apsî [ri-gim-šu-nu]
 "Not was diminished their clamour in the abyss."
 26. ù Ti-ammat šu-ḫam-mu-mat [.] šu-un]
 27. im-tar-ša-am-ma ib-bu³⁾-ta⁴⁾-šu-un [e-li-ša]
 28. la ṭa-bat [al-kat]-su-nu [šu-nu-ti i-ta-ṭil-la]
 29. i-nu-šu Apsû za-[ri ilāni ra-be-ú-tim]
 30. is-si-ma i^uMu-um-mu suk-[kal-la-šu iz-zak-kar-šu]
 31. i^uMu-um-mu suk-kal-lum mu-ṭib-ba [ka-bit-ti-ia]
 32. al-kam-ma ši-ri-iš Tū⁵⁾-amat i ni-il-[lik]
 33. il-li-ku-ma ḫu-ud-mi-iš⁶⁾ Ta-ma-tum ú-[ši-bu]⁷⁾
 34. a-ma-a-ti im-tal-li-ku áš-šum⁸⁾ ilāni⁹⁾ bu-[uk]-ri-[šu-un]
 35. Apsû pa-a-šu i-pu-šam-ma¹⁰⁾
 36. [a-na] Ti-ammat el-li-tū-ma i-zak-kar-šù
 37. [im-t]ar-ša-am-ma al-kat-su-nu e-li-ia
 38. [ur-]ri-iš la šu-up-šu-ḫa-ku [mu-]ši-iš la ša-al-la-ku¹¹⁾
 39. [lu-]uš-ḫal-lik-ma al-kat-su-nu [lu]-sa-ap-pi-iḫ
 40. ḫu-lu liš-ša-kin-ma i ni-iš-lal¹²⁾ ni-i-ni
 41. Ti-ammat an-ni-ta i-na še-me-e-ša¹³⁾
 42. i-zu-uz-ma il-ta-si eli ḫa-mi-ri-ša
 43. is-si-ma mar-ši-iš ug-gu-gat e-diš-ši-ša
 "In pain she cried out, she raged alone."
 44. li-mut-ta it-ta-di a-na kar-ši-ša
 45. [ni-]na-a ni-i-ni šá ni-ib-nu-ú¹⁴⁾ nu-u[š-ḫal-lak]-ma
 46. [al-]kat-[su-]nu lu-u šum-ru-ša-at-ma i ni-iš¹⁵⁾-du-[ud ṭa-biš]
 47. [i-pu-ul-]ma i^uMu-um-mu Apsâm i-ma-al-[lák]
 48.¹⁶⁾ e(?) ù la ma-gi-ru mi-lik Mu-um-mi-[šu]
 49. [ḫ]ul-li-ḫa-am-ma a-bi¹⁷⁾ al-ka-tum e-ši-ta
 "Destroy, O my father, the rebellious affair."

¹⁾ The doubtful sign on the Assur texts is . See *Epic*, 70 n. 13.

²⁾ This reading clarifies the entire line. Previous text only in 45528, 25.

³⁾ So clearly, but KING's copy of 45528, *še-ta . ib-bu-te-ki limnēti*, *Maḫlu* VII 72 is an impossible fem. pl.! and it is wellnigh certain that *ipšēte limnēti* is intended by the scribe. A word *ibbētu*, TALLQUIST, *Maḫlu*, 153; MEISSNER, *Suppl.* 1 b; BEZOLD, *Glossar*, 10 a, probably does not exist. ⁴⁾ Read *ip-še-ta*.

⁵⁾ Sic! Here again the preposition is separated from its noun by the caesura! The verse accent is correct on 45528.

⁶⁾ Here verse accent requires the preposition to be in the left hemistich.

⁷⁾ *sak-pu*, on 36726, 6, is given as doubtful by KING; perhaps *ú-ši* is the reading instead of *SAK*.

⁸⁾ Preposition correctly in right hemistich, but incorrectly in left hemistich, 45528.

⁹⁾ KAR. 317, *ilānu (nu)*.

¹⁰⁾ This line is omitted on K. 7871, KING I 183; at end of l. 36, K. 7871 has *MU-ši = izakkar-ši*.

¹¹⁾ Text *MA* clearly. KAR. 317 omits ll. 37—8.

¹²⁾ KAR. 317, [*mu-*] *šiš lu nū-ḫi-ūt*, "by night mayest thou rest." ¹³⁾ KAR. 317, *in še-mi-i-šù*.

¹⁴⁾ The reading *ni-ip-pu-šam* was erroneous. ¹⁵⁾ 98909 = CT. 34, 18 has *nīš*.

¹⁶⁾ Restoration *rag-gu* was false. ¹⁷⁾ CT. 13, 2 Obv. 19, *AD*.

50. [ur-]ri-iš lu-ú šup-šu-ḫa-at¹⁾ [mu-]ši-iš lu-u šal-la-at²⁾
 51. [iṣ-m]i³⁾-šum-ma Ap-sú-ú [im]-mi-ru pa-nu-uš-[šu]⁴⁾
 52. [aš-]šum⁵⁾ lim-ni-e-ti ik-pu-du a-na ilāni ma-ri-e-[šu]
 53. [iluMu]-um-ma⁶⁾ i-te-di-ir ki-šad- [su]
 54. [uṣ-ba-am-ma] bir-ka⁷⁾-šù ú-na-aš-šaḫ ša-a-[šu]
 55. [mi-]im-[mu-ú⁸⁾ ik-pu-]du i-na pu-úḫ-ru-šu-[un]
 56. [a-]na ilāni [bu-uk-ri-šu-]nu [uṣ-tan-]nu-[ni]
 57. iṣ-mu⁹⁾-[nim-ma] ilāni i-du-[ul-lu]⁹⁾
 58. ḫu-lu iṣ-[ba-]tum ša-ḫu-[um-mi-iš uš-bu]
 59. šu-tu-ur uz-nu it-pi-[šu te-li-e]
 60. d.É-a ḫa-sis mi-im-[ma i-še-a me-ki-šu-un]
 61. ib-šim-šum-ma ú-šu-ra-at ka-la [u-kin-ša]
 62. ú-naḫ-[ki-]il-šù šu-tu-ru ta-a-šu [el-lum]
 63. im-ni-šum-ma a-na¹⁰⁾ me-e ú-[šab-ši]
 64. šit-tu ir-te-ḫi- šu¹¹⁾ [ša¹¹⁾lil tu-ub-kit-tum]
 65. ú-ša-aš-lil-ma Ap-sú-[ú] ri-ḫi ši-it-[tam]
 66. ilu[Mu-um-mu] ut-[la- tuš] da-la-pi-[iṣ ku-ú-ru]
 67. ip-[tur ri-]ik-[si-šu] iṣ-ta-ḫa-[at a-ga-a-šu]
 68. me-[lam-]mi-šu [it-ba-la] šù-ú ú-a ú-[ta-ad-di]¹²⁾
 "His splendour he took from him, and he uttered a cry of pain."
 69. [ik-]mi-šu-ma [Apsám] i-na-ra-[aš-šu]
 70. [iluM]u-um-mu i-[ta-sir] i-li¹³⁾-šù [ip-tar-ka]
 71. [ú-k]in-ma [eli] Apsí [šu-bat-su]
 72. [iluMu-um-mu] it-ta-[maḫ] [ú-kal]¹⁴⁾ šir-ri-is-su
 73. [ul-tu] lim-ni-[e-šu] [ik-mu-u] i-sa-du
 74. iluÉ-a uš-zi-[iz-zu] [ir-nit-]ta-šù e-li ga-ri-i-šu
 75. [ḫir-]bi-iš ku-um-mi-[šu] [šup-šu-ḫi-iš] i-nu-úḫ-ḫu¹⁵⁾
 76. im-bi-šum-ma Apsám [ú-ad-]du-ú eš-ri-e-ti
 77. [aš]-ru-uš-šu gi-pa-ra-šu [ú-š]ar-šid- ma
 78. d.É-a u d.Dam-ki-[na]¹⁶⁾ [ḫi-ra-]tu-uš ina rab-ba-a-tu uš-[bu]
 79. [i-]na ki-iṣ-[ši] [ši m]a-a-ti aṭ-ma-na ušurāti
 80. li-³u li-³u-ú-ti rubi(?) ilāni tar(?)-ḫu-[ut?]¹⁷⁾
 81. [ina] ki-rib Apsí [ib-ba-ni] iluMarduk

¹⁾ So also CT. 13, 2 Obv. 20; KAR. 315, 1 ḫat.

²⁾ So CT. 34, 18, 98909 I 7. But KAR. 317 lu ni-ḫi-it and the same text has lu ni-ḫi-it for i ni-iṣ-lal, i.e., nāḫu for šalāhu, in line 40. The Kish text has the beginning of sign it! apparently by confusion with ni-ḫi-it.

³⁾ Probably mi. KAR. 115, 2, me? ⁴⁾ pa-nu-šu. KAR. 317; 98909.

⁵⁾ KAR. 162 II 1 has aš and 315, 3 the end of šum. KAR. 117, 1, aš-šum.

⁶⁾ ma, also KAR. 315, 4. ⁷⁾ So also KAR. 315; 117 I 3; CT. 13, 2 I 24, ka-a.

⁸⁾ KAR. 162 II 4 has iluMu-[um-mu]! by dittography with l. 53.

⁹⁾ See *Epic*, p. 75 n. 15.

¹⁰⁾ Preposition separated from its noun by caesura! but correctly placed in right hemistich in KAR. 117 I 12.

¹¹⁾ 46803 omits šu. ¹²⁾ Uncertain. KAR. 117 I 17 omits ú-a and has ú-ta-di-[-?]. See *Epic*, 76 n. 10.

¹³⁾ Vars. MUḪ and e-li. On ilu, elu, "skull," v. *Epic*, 77 n. 12.

¹⁴⁾ Or ú-dannin, ú-dan. Cf. KAR. 234 R. 20. ¹⁵⁾ Sign uncertain.

¹⁶⁾ On the substitution of Lahmu and Lahamu and Asur for Ea and Damkina and Marduk in the Assyrian versions, see *Epic*, 78 n. 4. The Assur version, KAR. 163 II 9 has also d.É-a u d.Dam-ki-[na].

¹⁷⁾ Text in the *Epic* p. 78 depends upon KAR. 117 R. 2, which is most uncertain. On the Kish text ilu uš-tur-ḫu or ḫi is impossible and several signs are broken away at the end of the line.

82. [jna] ki-rib elli Apsî [ib-ba-ni iluMarduk]
 83. [ib-]¹⁾ni-šu- [ma iluE-a a-ba-šu]
 84. d.Dam-ki- [na] [um-ma-šu] har-šis-[su]
 85. [ú-]še-tin-ni²⁾-[ma] šir-rit ilatIs-tar-[āti]
 "Damkina his mother, his bearer,
 Caused him to suck the breast of goddesses."
 86. tar³⁾-rit it-tar-ru-[šu] pu-ul-]ha-ta uš-ma-al-[li]
 87. šám⁴⁾-kat nab-nit-[su] ša]-ri-ra-ra ni-ši i-ni-[šu]
 88. ul-la-at⁵⁾ ši-ta-[šu] mu-šir ul-tu ul-[la]
 89. i-mur-šu-ma [d.Ē-a] ba-nu-ú abi-[šu]
 90. i-riš im-mir lib-[ba-šu] [hi-]du-ti im-[la]
 91. uš-ta-aš-bi-šum-[ma] šu-un-]na-ti [ilāni uš-ši-ip-šu]
 92. [šu-uš-ku] ma-'a-[diš] eli-[šu-nu] a-tar [mim-mu-ma]
 93. [la lam-da-ma] mi-[na-tu-šu] [? ?] nu-uk-ku-lum(?)⁶⁾
 94. [ha-]sa-siš la na-[ta-a] a-ma-ri-i]š [pa-aš-ka]
 95. [ir-]bi [ēnā-šu] ir-bi uz-]na-a-[šu]
 96. [šap-]ti-šu ina šu-]-[ta-bu-li iluġibil it-]tan-[paḥ]


Reverse.

104. [.] ha-a-ti] [ha-ma-]at-si-na [e-li-šu kam-ra]
 105. [.]ma šarē [irbitti] [ú-a]l-lid iluA-num
 106. [muš-ru-]uš-šu u-kal-la-[a-ma] a-]dal-li⁷⁾ mil-li
 " the four winds did Anu beget,
 Which restrain the serpent dragon, the commander of the host."
 106^{b)}. [.]ša(?) -ma iš-⁸⁾hi- a(?) -ha-a ú-ša-?⁸⁾
 107. [?]-šab- [.] a-ga-am-ma i-da-[al-laḥ ilatTi-amat]
 108. dal-ha-at Ti-amat-am-[ma] ur-ri u mu-ša⁹⁾ i-du-ul-[li]
 "Tiamat was troubled; day and night she wandered in sorrow."¹⁰⁾
 109. [?-Pl.] ina ma¹¹⁾-ru-šu-tim? i-za-bi-lu¹²⁾ šá-a-ri-[šam]
 110. ik-pi-du-ma kar-ša-šun(?)¹³⁾ li-mut-tum

¹⁾ Traces are against *ib*. But Rm. 982 R. 3, *ib* clearly.

²⁾ Rm. 982 R. 4, *i-ti-niḥ*, "he sucked," wherefore *širrit* must mean "breast" in that version. Cf. *šir-ri-ta* = *tulū*, RA. 17, 120 R. 10 = *ši-ri-ta*, Bab. V 106, 29, *šir-ri-ta*, *ibid.*, 30.

³⁾ Certainly not *ta* and no space for *mu-še-rit*.

⁴⁾ Sign .

⁵⁾ KAR. 117 R. 10, *ut-fu-la-at*; Rm. 982, [u]-fu-lat. Kish text, "His growth was lofty."

⁶⁾ The text of this line differs considerably from KAR. 117 R. 15; 314, 11, and Rm. 982. In any case it has *la lam*, not *la na-(ta-a)* as on KAR. 117.

⁷⁾ KAR. 314, 23, *lim*. For *adallu* = *gašru*, v. CT. 18, 8, 19.

⁸⁾ This line stood in the left half of 46803 R. 5 and is omitted on KAR. 114.

⁹⁾ KAR. 314, 25 [urri] u MI. *i-du-ul-l[i]*, 46803 R. 6; KAR. 314, *i-dul-[li]*.

¹⁰⁾ On *dālu*, v. *Epic of Creation*, 136 n. 1. Cf. CT. 16, 28, 45, n. 1, *ni-dū-dū 'u-ú-a* = *i-dul-lu*, i.e. "to wander about saying alas!". KAR. 317 R. 2, *i-du-ul-la*. ¹¹⁾ Or perhaps *la ru-šu*.

¹²⁾ KAR. 314 . . . *bi-ku* which must be an error. *Ibid.*, *ša-ri-[šam]* and so read 46803 R. 7. KAR. 317 R. 3, *ša-ri-iš*.

¹³⁾ It is difficult to see what the scribe has in mind here. The signs are clearly written except for the break at the end. *ša* has one stroke too many. As the text stands it looks like *kar-ša-šu-šun!*

111. *a-na Ti-amat* *a-hušu-nu-tu iz-zak-[ru]¹⁾*
 "They plotted evil in their minds,
 Saying unto Tiamat, they the brothers";—
112. *e-nu-ma Apsû* *har-ma-ku²⁾ i-na-[ru-ma]*
 113. *i-du-uš la tal-li-ki-ma* *ka-li-iš tu-uš-[bi]³⁾*
 "When they slew Apsû thy husband,
 At his side thou didst not go, but thou didst sit down as one wailing."
114. *ib-ni-ma ša-aš-ši-ri* *[ša(?)⁴⁾ pu-luh-tum]*
 115. *ša⁵⁾-lu-hu kar-ša-ki-ma* *[ul ni-ša-al-lal ni-i-ni]*
 "Make thou a scimitar,
 Torn asunder are thy bowels,
 and we rest not."
116. *li?-ib-ši lib-bu-uk-ku⁶⁾* *[Ap-su-ú] har-ma-ku*
 117. *[ū ilu] Mu-um- mu* *[šá! ik-ka-]mu-ú⁷⁾ e-diš aš-ba-ti*
 118. *mu at- ti(?)* *[ur-ru-]h-t-iš ta-du-ul-lu*
 "Let this be in thy thoughts,
 And Mummu
 have been bound, thou sittest alone.
 thou(?),
 quickly shalt thou hasten."
119. *ki-pu* *ul ta-ra-am-mi-na-ši⁸⁾*
 120. *[tab-ku⁹⁾ ma'-a-ni]* *hu-um-mu-ra e-na-tu-ni*
 "
 thou lovest us not.
 Poured out are our bowels,
 dazed are our eyes."
121. [.]-na *la sa-ki-pa i ni-iš-lal ni-i-ni*
 122. [.]-zi *gi-mil-la-šu-nu tir-ri*
 123. [.]-ma *a-na za-ki-ku [šu-]uk-ni*
 "
 unceasingly let us repose.

 take vengeance for them

 and hand over to the whirlwind."
124. *[iš-me-ma] Ti-amat* *a-ma-tum i-li el-li¹⁰⁾*
 125. [.]-nu *lu ta-ad-di-[nu i-ni-pu-]uš ū-mu*
 "
 verily give ye and let us make
 spirits of wrath."¹¹⁾

¹⁾ So KAR. 317 R. 5, and probably also KING, II, Pl. XI 2. KAR. 317 R. 5, *šu-nu-tu*; but 46803, *tūr-ša* or *mar-ša*! for *a-hu šu-nu-tu*.

²⁾ Vars. *ki*. ³⁾ KAR. 317 R. 7, *ka-liš tuš-bi*, KING, II, Pl. XII 3, *tu-uš-[bi]*; XI 4, *uš-bu*!

⁴⁾ KING, II, Pl. XI 5, possibly end of *ra*, *ša-aš-ši-ra*? Cf. XII 4. Traces of a word of more syllables than *ša* on Kish tablet. Read *ma-li-e*, *ma-la-a*?

⁵⁾ Not *da*. A verb *šalāhu*, syn. *ḫašāru*, to join, secure exists in CT. 37, 15, 60, *itti kārū a-bi i-pá-šu u-ša-la-ḫi-ma*; cf. *itti kārū abām ikzuru esinik-ma*, VAB. IV 74, 19, &c. The verb *šalāhu*, tear out, remove, Heb. שָׁלַח, stretch out, is established; cf. KLAUBER. PRT. 175; 134 Obv. 11; 144 note on l. 14.

⁶⁾ KAR. 317 R. 9 has *nu-uk-ki* at the end of a line following *aš-ba-ti*, end of line 117! This text omits ll. 114—116 and cannot be reconciled with the other texts. Cf. *ina libbi-ka libši*, ZA. 31, 114, 11—12.

⁷⁾ KING, II, Pl. XII 7 has *la e-diš* and apparently also XI 7. The Kish text omits *la* which makes better sense. Before *ba* the Kish text has *▲* clearly! 46803 has *ša* before *ikamū*, which obscures the construction and, like *la*, is apparently to be omitted. ⁸⁾ Here 46803 has inserted another line apparently a repetition of l. 121.

⁹⁾ *ku* is fairly certain on K. 10008, but *tab* is a conjecture.

¹⁰⁾ The scribe has written only the end of *li*, another example of carelessness.

¹¹⁾ *āmu* is a general description of the eleven monsters of Chaos, but in line 142 a *pluralis majestatis*, and name of the seventh monster.

126. [.]-ma *ilāni* [*ki-rib*]ri(?)¹⁾
 127. [. ni-im-]taḥ-ḥa-zu *a-na ilāni-ma ni*-.
 "We shall make war²⁾, against the gods we will
 128. [im-ma az-ru-nim-]ma *i-du-uš* Ta-[ḡa-a-ti ti-bi-u-ni]
 129. [iz-zu kap-du] *la sa-ki*-[pu mu-ša u im-ma
 130. [na-šu-ú tam-ḥa-]ri *na-zar-bu*-[bu la-ab-bu]
 131. [ukkin-na šit-ku-nu-ma] *i-ban-nu*-[ú ṣu-la-a-ti]
 132. [um-ma] Hu-bur [*pa-ti-ka-at ka-la-ma*]
 133. [uš-rad-di] kak-ku [*la maḥ-ru it-ta-lad muš-maḥḥé*]
 134. [zaḥ-tu-]ma šin-nu *la* [*pa-du-ú at-ta'a*]
 135. [im-tu] ki-ma da-am [*zu-mur-šu-nu uš-ma-al-la*]
 136. [ušum]gallê³⁾ na-ad-ru-ti [*pu*]-ul-ḥa-[a-ti ú-šal-bi-š-ma]
 137. me-lam-me-ma uš-taš-ši-a *i-liš um*-[taš-ši-il]
 138. a-mi-ir-šu-nu šar-ba-bi-iš *li-iḥ*-[ḥar-mi-im]
 139. zu-mur-[šu-nu liš-taḥ-]ḥi-ṭam-ma *la i-ni*-'[u] *i*-[rat-su-nu]
 140. uš-zi-iz ba-áš-mu *mušruššū u* La-ḥa-[mu]
 141. ū-gal-la ur-idim-me *ū gir-tab-lili*
 142. ū-me da-ap-ru-tū *kulilu ū* [*ku-sa-rik-ku*]
 143. na-ši kak-ku la pa-du-ú *la a-di-ru* [*ta-ḥa-zi*]
 144. gap-ša [te-ri-]tu-ša *la maḥ-ra* ša-[nu a-ma]
 145. ap-pu-[na-ma] iš-te-en eš-še-rit *ki-ma* šu-a-tum uš-[tab-ši]
 146. i-na ilāni bu-uk-[ri-]ša *ša iš-ku-nu*-[ši pu-uḥ-ri]
 147. ū-ša-áš-ka ilu[*Kin-gu*] *ina bi-ri-šu-nu* ša-[a-šu uš-rab-bi-iš]
 148. a-li-ku-ut ma-ah-[ri] *pa-ni um-ma-nu* [mu-'ir-ru-tu pu-uḥ-ri]
 149. na-še-e kak-ka(?) [*ti-iṣ-bu-tum*] *té*⁴⁾-bu-[ú a-na-an-ta]
 150. ša ta-am-ḥa-ru [*ra-ab-sik-ka-tu-tu*]⁵⁾
 151. ip-kid-ma ḥa-tu-[uš-šu *[u-še-ši-ba-aš-šu ina kar-ri]*⁶⁾
 "As to matters of battle, leadership,
 she entrusted to his hand, and caused him to sit in the assembly."
 152. ad-di ta-a-ka [*ina puḥur ilāni ú-šar-bi-ka*]
 153. ma-li-[ku-ut ilāni] *gim-ra-at-su-nu* ḥa-tuk-ka uš-mal-li]
 154. lu-ú [šur-ba-ta-ma] *ḥa*²⁾-i-ri e-du-ú at-ta]
 155. li-ir-[tab-bu-ú zik-ru-ka] *eli kali-šu-nu d.A-nu-uk-ki]*
 156. id-din-šu-[ma dupšimāti] *i-rat-tuš* ú-šat-mi-iḥ]
 157. ka-ta kibit-[ka la in-nin-na-a] *li-kun* ši-it pi-i-ka]

Lines 158—160 broken away.

At end of 161 [*liš*]-rab-bi-[ib], last line on tablet; no catch-line and no colophon.

¹⁾ All suggested restorations were erroneous.

²⁾ Uncertain. *nimtahḥazu* for *nimtahḥasu*? Cf. WEIDNER, *Politische Dokumente aus Kleinasien*, 62, 25.

³⁾ Text omits Pl. *meš*; cf. also CT. 13, 4, Obv. 13.

⁴⁾ Sign apparently NE, but room for a sign at the left!

⁵⁾ *rabšikḫatu*, leadership. This is undoubtedly the abstract noun of the title *rab šikkāti* (*šikḫati*). See LEWY.

ZA. 36, 20.

⁶⁾ *karru*, assembly, Syn. *puḥru*; v. LEWY, *ibid*.

Fragment of the Third Book of the Epic of Creation.

Kish, 1926-375.

The sixteen fragmentary lines preserved on the Kish tablet, Ashmolean Museum, 1926-375 are a duplicate of four passages in the *Epic of Creation*, (1) I 128-143, (2) II 15-30, (3) III 19-34 and (4) III 77-92. Line 1 of Kish 1926-375 is line 1 of the Reverse, and consequently it must correspond to one of the passages in the middle of a tablet, which can be only III 77-92. Of the tablets which represent Book Three (see my *Epic of Creation* 63), BM. 93,017 (= CT. 13. 10-11), which is, like the Kish tablet, a Neo-Babylonian copy, has *im-ma az-ru-nim-ma i-du-uš Ti-a-ya-ti te-bu-ni* as the last line on the Obverse, corresponding to Rev. 1 of the Kish fragment. The two tablets, therefore, have practically the same division of the material. The following variants are of no importance.

- L. 1 = III 77, *ta-ya-[ti]* for *Ti-a-ya-ti*, *Ti-amat*. Kish 1926-373 has invariably *ti-amat*.
- L. 3 = III 79, *[ta-]am-ḥa-ra*.
- L. 6 = III 82, *maḥ-ru*. L. 7 = III 83, *šin-nu* for *šin-ni*.
- L. 10 = III 87, *[a-mi-]ir*. L. 14 = III 90, *[ū-gal-]la ur-idim-me*.
- L. 15 = III 91, *kū-lū-lū* for *kulili*. See *Epic* 89 n. 6.

The Epic of Creation, Book VI.

Kish, 1926-373+374.

These two fragments were excavated by the author in Mound W at Kish in February 1924 and were subsequently joined up at Oxford. It is possible that the entire tablet may be found in future excavations. For the location of this mound W at Kish, see my *Excavations at Kish*, Vol. I Pl. XXXIII, and also pp. 87-93. The Abbé HENRI GÉNOUILLAC, *Première Recherches Archéologiques à Kish* I 29, claims to have located this important deposit of tablets, but he is entirely mistaken about it. The tablets which he found come from the city ruins of *Western Kish*, where the *Weld-Oxford-Field Museum Expedition* also found tablets in the first two seasons 1922-3, 1923-4. The tablets from *Western Kish* are all from the Hammurabi period, and invariably so fragmentary that they are of doubtful value. Even the great deposit of tablets in *Eastern Kish* at Mound W is terribly damaged. These tablets belong to the late Assyrian period 8th-7th centuries.

I have numbered the lines of 1926-373+374 after my edition of the *Epic of Creation* which is based upon VAT. 9676 in EBELING's *Religiöse Keilschrifttexte aus Assur* (KAR.), No. 164. The first 20 lines of Book VI are also found on a Neo-Babylonian fragment, KING, *Creation* II 35-7. and the end of this book, ll. 137-145 are preserved on another late tablet, *ibid.*, Pl. 37. The Kish tablet consistently agrees with the late Babylonian texts against the Assur version. Kish. 1926-373+374 carries lines 2-42 of the Obverse and 84-143 of the Reverse, and the scribe has not arranged his text to divide the lines into a metrical arrangement. A good many surprising mistakes occur in the Kish scribe's copy; these are noted in my commentary.

- 2^b. [ša ina li-]ib-bi-šu i¹)-[ta-ma-u i-nam-din mil-ku]
 3. [da-mi lu-]uk-šur eš-mi-[tum²] lu-šab-ši-ma]
 4. [lu-uš-zi-]iz-ma lila-a³) lu-ú amīlu šum-[šu]
 5. [lu-ub-ni-]ma lila-a a-mi-[lu]
 6. [lu-u en-du] duš-lu ilāni-im-ma šu-nu lu-ú pa-[aš-ḫu]
 7. [lu-ša-a-]n-ni-ma al-ka-ka-a-tū ilāni lu-nak-ki-[il]
 8. [iš-te-niš] lu-ú kub-bu-tu-ma a-na ši-na lu-ú zi-i-[zu]
 9. [i-pu-ul]-šu-ú ilu⁴-a a-ma-tum i-ḫab-bi-iš
 10. [aš-šu tap-]šu-uh-ti ša ilāni ú-ša-an-na-aš-ši⁴) ʔe-e-mu
 11. [li-in-]na-ad-nam-ma iš-ten a-ḫu-šu-un
 11^b. [šu-ú] li-ia-ab-bi-it⁵)-ma nišé li-ip-pa-at-ḫu
 "This one shall be destroyed and men be fashioned."
 12. lip-ḫu-ru-nim-ma ilāni rabūti
 12^b. ša⁶) an-nam li-in-na-din-ma šu-nu li-ik-tu-ni
 13. iluMarduk ú-pa-aḫ-ḫi-ir⁷) ilāni rabūti
 13^b. ʔa-bi-iš⁸) ú-ma-²-ru⁸) i-nam-din te-ir-ti
 14. e-ip-šu pi-i-šu ilāni ú-paḫ-ḫu-ta⁹)
 14^b. šarru a-na iluA-nun-na-ki a-ma-tum i-zak-ḫar
 15. lu ki-na-ma ma-aḫ-ḫu-ru-ú ni-ba-ku-un¹⁰)
 16. ki-na-a-tum ta-ta-a-ma-²a¹¹) i-nim-ma-²a it-ti-ia
 "Verily the former thing which we foretold you has become true;
 You have sworn a true oath with me."
 17. man-nu-um-ma ša [ib-]nu-ú tu-ḫu-ut-ti
 18. ú¹²) Ti-amut u-ša-bal-ki-tu-ma iḫ-šu-ru ta-ḫa-zi

¹) 92629, *uš*, which is the regular form (*uštamū*) of *emū* with *libbu*.

²) 92629, *eš-ḡi-im-tum*; VAT. 9676 *eš-?*. *ešmitu* = *ešmatu* is the *ḫattatu* fem. of the *ḫattu* form, corresponding to the regular *ešimtu*, *ḫattatu* fem. See *Epic* 164 n. 5.

³) According to EBELING, AKF. II 30, an Assur variant has *lul-la-a*. ⁴) Sic! for *šu*.

⁵) Cf. *i-a-ba-[tu]*, MEEK, BA. X 98, 12 (active). Note *gul* = *abātu*, *ḫepū*, RA. 17, 120 R. A 12—13 and *gūl* = *kubūtu*, ZIMOLONG, ASS. 523 II 15; *ikdabūt*, Var. *uḫdabūt*, KAH. II 49 I 16, Syn. *enah*, "it fell into ruins." Hence *kabātu* in the lexicons = 1) *kabātu*, be heavy, and 2) *kabātu*, destroy; JENSEN, KB. VI 373, distinguishes *abātu*, destroy, from *abātu*, seize, but cf. his citation *itabat šadē* "he seized the mountain," (so J.) with *ḡur-sag gul-la-[dm]* = *ša šadē i-a-ba-tu*, BA. X 98, 12; *kur-dū-a-bi* = *muabbūt šadē* [*ḫali-šumu*], KAR. 17, Obv. 11, and *passim*, *kur-gul*, "to devastate the hills," where *gul* fixes the meaning "destroy." An *abātu*, "bind," is established, HOLMA, *Personennamen* 24, and perhaps also *abātu*, which is only a byform of *abātu*; *apātu*, KAR. 235 R. 20 = *Maḫlu* II 151. Cf. *šir* (bind) = *ultebūt*, SBH. 73, 8 = BL. 26, 18; *ba-an-dib* = *innibtu*: *itmuḫu*, SBP. 308, below, 5—8. The IV¹ *li-²i-a-būt*, *'i-a-būt*, Book IV 23+25 indicates a root *ḡabātu*; cf. *'i-a-lid*, *'i-a-šib*, but the IV¹ is regularly *innabūt*, and the root is clearly 𐎶𐎵 of the other languages. BEZOLD, *Glossar* 9, rejects this root, altogether, and admits only *abātu*, seize, which is certainly false. *li-ia-būt*, *li-ab-būt*, for *lū 'iabūt*, with doubling of *b* after accent; cf. *taššakkīn*, *innezzib*. These unusual IV¹ forms appear to be due to analogy with *primae* *u* verbs. *'ihabtum*, SBP. 216, 10, probably an error for *iḫhabtum*, "whose wide pasture land is devastated."

⁶) There is space for *ša* before *an* on KAR. 164. Var. *an-ni* which is the better reading. "Let him who was sinful be given, &c."

⁷) Vars. both add *ma* after *ḫi-ir* (*ḫir*).

⁸) KAR. *ta-bi-š*, *ū-a-ar*; 92629, [*ú-ma-*]²*a-ru*.

⁹) *ḫu-ta* for *ḫad* is certain on the tablet.

¹⁰) Var. *lu-u ki-nam-ma maḫ-ru-ú nim-bu-ku-un*. Kish tablet omits *ib* before *ba*.

¹¹) KAR. 164, *a-ta-ma-a*, and *a* for *'a*. *niba* (*nimbu*), is a case of *pluralis majestatis*, Marduk being the subject, referring to Marduk's promise to the gods in III 116—122. Line 16 in KAR. has also first person continuing the idea in l. 15. But the Kish text of l. 16, with the 2nd per., refers to the promise made by the gods to Marduk, IV 3—18. ¹²) For "that" in my edition ll. 18+24, read "and."

19. *li-in-na-ad-nam-ma ša ib-nu-u tu-ku-ut-ti*
 20. *ar-nu-uš-šu lu-ša-aš-ša-aš-ša-a pa-ša-[hi-]iš ti-[iš-ba]*
 21. *i-pu-lu-šu-ma iluI-gí-gí [ilāni rabûti]*
 22. *a-na d.Lugal-dim-me-ir-an-ki-a ma-lik [ilāni be-la-šu-un]*
 23. *iluKin-gu-um-ma [ša] ib-nu-ú tu-[ku-ut-ti]*
 24. *ù Ti-amāt ú-[ša-bal-]ki-tu-ma [ik-šu-ru ta-ḥa-zu]*
 25. *ik-mi-šu-ma¹⁾ ma-[aḥ-ri-i]š d.É-[a u-še-bi-ik-šu]*
 25^b. *an-nam i-mi-[du-šu-ma] da-[mi-šu ip-tar-’u]*
 26. *i-na da-mi-šu [ib-na a-me-lu-tu]*
 26^b. *i-mi-id²⁾ du-ul-[li ilāni-ma ilāni um-taš-šir]*
 27. *iš-tu a-me-lut-ti ib-nu-[u³⁾ d.É-a-ma(?)]*
 27^b. *du-ul-lu ša ilāni i-mi-[du a-ša-a-šu]*
 28. *ši-pi-ir⁴⁾ šu-ú la na-[ṭa-]a⁴⁾ ḥa-[sa-siš]*
 28^b. *ina nik-la-a-tū ša iluMarduk [&c.] -*
 29. *iluMarduk šar-ri ilāni [&c.]*
 29^b. *ša⁵⁾ iluA-nun-na-ki gim-rat mál(?) -[ku-ti e-liš u šap-liš]*
 30. *[ú]-ma-ad-di⁶⁾ a-na Anim (nim) te-[. . . . na-ša-ru]*
 30^b. *5×60 ina šami-e u-ki-in [a-na? ma-šar-ti]*
 “Three hundred he set in heaven for watching.”⁷⁾
 31. *uš-ta-aš-ni-ma al-ka-ka-[at irši-tim u-nak-kil?]*
 31^b. *ina šami-e ù irši-tim 600 [.]*
 “In heaven and earth he six hundred.”⁸⁾
 32. *iš-tu te-ri-e-ti nap-ḥar[ilani(?) u-ma-(’ru? iluMarduk?) šarru-ma?]*
 33. *a-na⁹⁾ iluA-nun-na-ki ša šami-e u irši-tim [te-ri-e-ti-šu-nu u-ma-ad-du?]*
 34. *iluA-nun-na-ki pa-a-šu-nu i-[pu-šu-ma]*
 35. *a-na iluMarduk be-el-šu-nu šu-[nu iz-zak-ka-ru]*
 32-5. “After Marduk the king had issued the laws of the totality of the gods, and for the Anunnaki of heaven and earth had decreed the laws, the Anunnaki opened their mouths saying unto Marduk, their lord:”
 36. *i na-an-na-ru¹⁰⁾ be-li ša šu-bar-[ra-ni taš-ku-nu-ma]*
 37. *mi-nu-ú dum-ḥa-ni¹¹⁾ ina [maḥ-ri-ka]*

¹⁾ KAR. 164, *ik-mu-šu*. This verb *kamû* has two forms of the preterite, *i* or *u*, consequently the subject is singular (Marduk) and not plural (*ilāni*), as I construed and restored the text.

²⁾ Hence KAR. 164, 26 is to be read *i-mid* with EBELING. “He imposed the cult service of the gods (upon them) and made the gods free.”

³⁾ The sign after *ib* is *nu* not *ba*, which disproves the conjectures of EBELING and LUCKENBILL.

⁴⁾ KAR. *šip-ru* and correctly *na-ḥu-u*. The Kish text read *na-ṭa-a*, omitting *ṭa*, a scribal error.

⁵⁾ KAR. 164 probably has ∇ before *AN* at the beginning of 29^b. The sign after *RAT* is either *KIT*, *LII*, or *SI+A*. The translation should be, “Marduk, king of the gods apportioned unto the Anunnaki the totality of rulership above and beneath.” Here the Anunnaki include the gods of heaven and earth. See *Epic of Creation* 171 n. 5.

⁶⁾ KAR. 164, *u-ad-di*, for *u-ya-ad-di*. Cf. *Epic*, p. 152, 3, *u-ya-aš-šir* > *umaššir*; and intervocalic glide, *u* > *m* in *li-ni-il-šu-ma-an-ni* = *liniḥḥu-anni*, K. 4874 R. 14.

⁷⁾ For the gods of heaven as 300, see *Epic*, 171 n. 5. Here the constellations, planets and fixed stars are referred to.

⁸⁾ Sometimes the Igigi (= gods of heaven) are 600, and sometimes the Anunnaki (= gods of earth) are 600. Here 600 include the gods of heaven and earth, and from line 30^b it is obvious that the gods of earth are counted as 300. ⁹⁾ KAR. 164 omits *a-na*.

¹⁰⁾ KAR. *iluNannaru*. See *Epic* 172 n. 8.

¹¹⁾ KAR. 164, *du-muk-ka-ni*.

38. *i ni-pu-uš pa-rak-ku ša* [*na-bu-u zi-kir-šu*]
 39. *ku-um-mu-uk-ku*¹⁾ *lu-ú nu-bat-ta-ni i* [*nu-šap-ši-iḫ ki-rib-su*]
 40. *i ni-id-di pa-rak-ku ni-me-da* [*a-ka-ša?*]
 41. *ina ū-mi ša ni-ka-aš-ša-da* [*nu-šap-šaḫ kir-bu-uš*]
 42. *iluMarduk an-[ni-tu, &c.]*
 43. *ki-[ma, &c.]*

- 46^b. [*šattu* &c.]
 47. *ša-ni-[tu &c.]*
 47^b. *ša É-sag-[ila &c.]*
 48. *ib-ni-ma* [&c.]
 48^b. *a-na* ^d. [*Marduk &c.*]

76. *uš-ši-ib(?)ú*
 77. *id-din-šum-ma*
 78. *a-na be-lu-tu ilāni(?)*
 79. *ú-ša-ti-ir*
 80. *a-na zik-ri-šu*
 81. *e-ip-šu pi-i-[šu [li . . .]]*
 82. *ki-bi-tu-uš-šu*³⁾ [*lu-u šu-tu-rat(?)* ?]
 83. [*lu-ú šu-uš-ki*⁴⁾]-*ma* [*ma-ru* *li-iš(?)*]
 84. *e-[nu-su, &c.]*
 85. *li-pu-uš ri-e-um-ú-tu*⁴⁾ *šal-mat kaḫḫadi* [. *bi na*]
 86. *aḫ-ra-taš ū-mu la ma-še-e li-zak-ki-ru* [.]
 "Forever without forgetting let them (the dark-headed people) rehearse
 [his deeds?]."
 87. *li-ki-in a-na ab-bi-e-šu nin-da-bi-e ra-[bu-ti]*
 88. *za-nin-nu-us-su-nu*⁵⁾ *li-pu-šu li-pak-ki-du eš-[še-is-su-un?]*
 "Their upkeep may they perform, and appoint their festivals."
 89. *li-še-iš-ši-in kut-ri-in-ni ta-a-ši-na*⁶⁾ *liš-tal?[-ḫi?]*
 "May he (Marduk) smell incense; their food (offering) may he receive."
 90. *tam-ši-la ina šami-e i-te-ip-pu-šu ina irši-tim*
 91. *li-ad-di-ma šal-mat kaḫḫadi ūd-aš-ba*⁷⁾
 "As an imitation of what he has made in heaven, on earth a
 let him order and the dark-headed people shall dwell"

¹⁾ KAR. 164, *tuš-šu*.

²⁾ KAR. 164, *ku*.

³⁾ KAR. 164 has *kummu*. This valuable variant, *kummukku*, proves that *kummu* is a loan-word; see IV R. 40 I 15, *ku-mu-zu* (!) = *šubta-ku*. *ku-mu* contains the root *ku* = *ašābu*. The usual ideogram for *kummu*, *kumu* is É-NUN with gloss *e-gar*, AJSL. 36, 158. But read also *é-nun-na*, ASKT. 104, 24 *et passim*.

⁴⁾ KAR. 164, *ri-é-ut*.

⁵⁾ KAR. 164, *za-nin-us-su-un*. At the end *eš* is certain, hence EBELING's readings are false. In the copy of KAR. 164, 88, the end of <<< is clear, and perhaps *iš!-su-[un]*. The subject is probably *šal-mat kaḫḫadi*, as in I. 86, and *-sumu* refers to the gods.

⁶⁾ For *tū*, food, from *ta'u*, see KAR. 90 Obv. 4, *tū ib-bi* with *šamaššamni bašmu šizbu*, &c., clean food, sesame, balsam, milk, &c.

⁷⁾ *PA-áš-ba*, certainly = *yašba*, and for *PA* = *ya*, cf. *PA-ar-ka-tim*, VS. VII 201, 11 = UNGNAD, VAB. VI 258 note c), and N. Pr. *Ya-PA-ili*, BA. VI 5, p. 100; *d.Mu-PA-a-ti* = *Mu-ú-a-ti*, HAUPT *Anniv.*, 213, 10. For the permansive of wishing, commanding, cf. *pašumat*, she shall be veiled, *Assyrian Law Code*, § 40, 62; *ušbat*, she shall dwell, § 45, 68; see also *Epic* 160, 16; 104, 108.

92. *ba-'a-ú-la-a-ta lu-ú-ḫi-is-su-su i-la-ši-[na]*¹⁾
 "Let mankind think of their god."
93. *e-ip-šu pi-i-šu ilat Iš-tar ri-iš li-[šiḫ-ḫu]*
 "When he utters command, goddess shall lift the head."²⁾
94. *nin-da-bi-e li-in-na-ša-a i-la-ši-[na ilat Iš-tar-ši-na]*
 95. *[a-]a im-ma-ša-a*³⁾ *i-la-ši-na li-ki-[il-la]*
 96. *ma-ti-ši-na li-iš-te-pa-a-an*⁴⁾ *pa-rak-ki-[ši-na li-tep-ša]*
 97. *lu-ú-zi-za-ma šal-mat ḫaḫḫadi i-la-[ni]*⁵⁾
 "Verily let the dark-headed people stand (before) the gods (in prayer)."
98. *na-a-šu*⁶⁾ *ma-la šu-um*⁶⁾ *ni-ib-bu-ú*⁶⁾ *šu-ú [lu-u el-ni]*
 99. *i ni-ib-bi-ma ḫa-aš-ša-a šu-me-[e-šu]*
 100. *al-ka-tu-uš lu-ú ša-pa-a-an*⁷⁾ *ip-še-tu-[uš lu-u maš-la]*
 "His achievement⁸⁾ verily is glorious and his deeds are comparable."
101. *iluMarduk ša iš-tu ši-ti-šu ib-bu-šun*⁹⁾ *[a-bu-šu iluA-num]*
 102. *ša-ki-in mi-ri-tu ù maš-ki-ti*¹⁰⁾ *nu-[daḫ-ḫi-du ú-ri-šun]*
 "Provider of pasture and drink, enricher of their store-house."
103. *ša ina kak-ki-šu a-bu-bu ik-mu-u [ša-bu-ti]*
 104. *ilāni ab-bi-e-šu i-ṭi-ru ina [šap-ša-ki]*
 105. *lu-ú ma-ru iluŠamši(ši) ša ina ilāni [ni-bu-ú šu-ma]*¹¹⁾

¹⁾ The copy of KAR. 164, 92 is difficult to reconcile with this text. At the end EBELING has *GUR-TAG-LIL*, which should be *su ila-šin*.

²⁾ Cf. *u-ša-ḫi ri-ši*, "He lifted my head," *Babylonian Wisdom* 61, 10, and *ri-ši-ka šu-uḫ-ḫi-šu*, "Lift up thy head upon him," i.e., of the god's mercy upon the penitent, K. 5992 Rev. 8. Of the two meanings implied by these two parallel passages it is difficult to choose the one which the words of line 93 convey. Either "goddess shall lift up the heads of the worshipper, when Marduk commands her," or, more probably, "Goddess shall lift her head in mercy on the worshipper, when Marduk commands her." The latter idea finds frequent expression in penitential psalms. See p. 16, 5—11, where a god commands the goddess to be merciful to the penitent who prays to her. See also the prayer to the goddess *Aya*, p. 30, Rev. 3—22. KAR. 164 has *SAG* for *ri-ši*.

³⁾ KAR. 164, also *im-[m]a-ša-a*. The IV¹ of *mašū* is clearly *active* here. Compare MEISSNER, *Assyrische Grammatik*, p. 40 d, and *napšir-šu*, "release him," IV R. 34 R. 2.

⁴⁾ KAR. 164, *li-iš-te-pa-a*. This text has *A-AN* for *a*, an unusual use of *A-AN* = *ā*, which is employed for the definite article after nouns in late texts. See UNGNAD, *OLZ*. 1922, 7, and for *A-AN*, as a simple variant of *a*, v. *AJSL*. 42, 122, n. 6. See also line 100. The subject is *nišē*, *amelūtu*, *šalmat ḫaḫḫadi*.

⁵⁾ Cf. IV R. 59, 1 Obv. 6.

⁶⁾ KAR. *[na-]a-ši*; *šu-ma*; *ni-im-bu-u*.

⁷⁾ For *šápā(n)*, v. line 96.

⁸⁾ For *alkatu*, see *Epic* 74, 49.

⁹⁾ KAR. 164, *im-bu-u-šu*.

¹⁰⁾ EBELING's copy should read *me-ri-tū u maš-ki-tū*.

¹¹⁾ EBELING's copy should be *iluŠamšu (ši) šā*. He omits ► which is clear on the Kish tablet. This text means, "Verily 'the sun-child is he,' whom among the gods they named." The Kish text, however, is difficult and *ina* may be an error. This scribe has other errors in his copy. See lines 28, 108, 124. *ni-bu-u* is taken by EBELING as a permansive, which seems to be the only possible solution. The natural construction of *šu-ma* with *nibū* is the noun *šūmu*, but if *ina* be correct, I should regard *šu-ma* as an emphatic pronoun "he is" in a nominal sentence, like *anaku-ma*, *attama*, and construe it with *lu-u*. "Verily he is the 'sun-child,' whom they named among the gods." In any case this line refers to the explanations of the name, *Marduk*, in lines 111—113, and especially to Book I 102, *mari iluŠamšu (šu) iluŠamšu (šu) šā il[āni]*, KAR. 314, 19. ZIMMERN, *ZA*. 35, 239, restores *šā ilāni*, from the commentary on the name *AMAR-UD*, V R. 43, 54—7; [^d*AMAR*]-*UD* = *ma-ri šam-šu*; [*UD*] = *šam-šu* = *ma-ri šam-šu šā ilāni*, and then the phonetic spelling *d.Mar-duk* = *ma-ri šam-šu šā ilāni*. The Kish text has the genitive, "child of the sun-god," which is really a pregnant construction for "child who is the sun." KAR. 164 has the better text, "Verily 'the child, sun of the gods,' they choose as (his) name."

106. *ina nu-ru ú-ri-šu*¹⁾ *nam-ru ni-it*²⁾ *ta-al-[lak na-a-šu ka-ia-na]*
 "In the bright light of his rays we shall walk constantly."
 107. *nišê ša ib-nu-ú ši-kit-ti* [*nap-šit*(?)]
 108. *dul-lu*³⁾ *ilāni i-mi-du*³⁾ *-ma* [*šu-nu ip-pa-aš-hu*]
 109. *ba-nu-ú a-ma-tu nap-šu-ru* [*e-ni-nu*]⁴⁾
 "The contriver of plans,⁵⁾ the 'merciful release.'"
 110. *lu-ú ma-ši-ma na-an-nu-uš-šu lu-ú* [*nap-lu-su-šu-nu*⁶⁾ *ša-a-šu*]
 "Verily his favour has been proved,⁷⁾ verily their 'compassion' is he."
 111. *ilu Ma-ru-uk-ka*⁸⁾ *lu-ú i-lu ba-[an? ka-la-ma?]*
 112. *nu-tib lib-bi ilu A-nun* [*na-ki mu-šap-šiḫ a*]
 113. *ilu Ma-ru-tu-uk-ku*⁹⁾ *lu-ú tu-kul-tum ma-a-ti* [*-šu u nišê-šu*]
 114. *a-na*¹⁰⁾ *ša-a-šu-ma lit-ta-a-da-aš nišê* [.]
 "Him may the peoples praise"
 115. *ilu Šu-tu*¹¹⁾ *-šag-kuš-e* [*iz-zi-iz ù šir-ri-sa pu-us*(?) *-su-sat*?]¹²⁾
 116. *ra-pa-aš li-ib-[ba]-šu la-a'-it ka-[ras-su]*
 117. *d. Lugal-dim-me-ir-an-ki-a šum*¹³⁾ *-šu ša ni*¹³⁾ [*ib-bu-ú pu-hur-ni*]
 118. *zik-ri pi-i* [*šu nu-ša-aš-ku*]-*ú e-li ilāni* [*abê-šu*]
 119. *lu-ú be-el* [*ilāni ša šami*]-*e u ir-ši-tim* [*ka-li-šu-nu*]
 120. *šar-ri a-[na tak?-pi?-ti]-šu i-lu lu-ú du šab-šu*

¹⁾ KAR. 164 omits *u-ri*, which occurs here for the first time instead of the compensation *urru*, "day-light."

²⁾ For *ni-it*, KAR. 164 has *lit*, third Pl., and reads *lit-ta-la-ku šu-nu*. The Kish text might be read *li-it-ta-al-la-ku*, but *NI* is not used for *li* on this tablet, in any other line. *šam-ri* for *ú-ri* would be impossible in the context.

³⁾ KAR. 164, better, *dul-li*; *imid-ma*. *DU* is probably an error for *id*.

⁴⁾ *eninnu*, probably *kaṭil* adjective, from *enēnu*, to be well disposed toward, merciful, from which, despite the guttural *h* (*hanānu* > *enēnu*), the noun *annu*, "favour, consent," is derived. A form *ennu* exists in the N. Pr., *Idin-en-nam*, "Grant mercy," distinct from names of the form *Ramman-en-nam*, BA. VI 5, 123, *En-nam-Ramman*, YOS. V 110, 15, "Ramman, be merciful." See RANKE, *Personal Names* 227, and TALLQUIST, *Neubab. Namenbuch* 305 (where *en-nam* is falsely explained). *napšuru eninnu* is apparently an example of *comparatio compendiaris*. See also *naplusu*, l. 110.

⁵⁾ For *amātu banū*, cf. *mannumma ša la itūf-a a-ma-ti i-ban-n[u]*, "Who other than Ea contrives schemes?" *Gilgamesh Epic* XI 178.

⁶⁾ Note that *napšuru* and *naplusu* occur together in CT. 18, 22, 30—31, as synonyms of *rēnu*.

⁷⁾ *maši-ma* proves that the II¹, *muššū*, MUSS-ARNOLT, *Lexicon* 597, actually means "to discover, distinguish." The I¹ form occurs here for the first time. THUREAU-DANGIN, *Sargon* 37 n. 8 denied this meaning and suggested "to repair," which was rejected by BAUMGARTNER and JENSEN, ZA. 36, 31 n. 1. *a-na muššē te-ši-ti*, to make manifest the desolation," THUREAU-DANGIN, *ibid.*, l. 228. *nannū* occurs also in LYON, *Sargon Cyl.* 56, *na-an-nu-uš-šu-un la-muš-pi-e-lu at-ta-ki-il-ma*, Var. I Raw. 36, 46, *na-an-ni* (!) *-uš-šu-un*, which JASTROW, *Religion* II 152 n. 1, connected with *annu*, favour, consent, and so also VIROLLEAUD, *Babyloniaca* IV 106 n. 4. See *ibid.*, l. 37, *išteniš na-an-nu* = VIROLLEAUD, *Fragments de Textes divinatoires*, Pl. 20, 26. The word is apparently *nannu* and also *nannū*.

⁸⁾ KAR. 164, *Ma-ru-ku*.

⁹⁾ KAR. 164, *Ma-ru-du-uk-ku*. Against my derivation of *Marudukku* from *amar-ud*, *Epic* 182 n. 8, ZIMMERN, ZA. 34, 194 n. 3, suggests a hybrid Semitic-Sumerian derivation from the title *d-Dumu-dū-ku(g)* = *mar-du-ku*, "child of the holy chamber."

¹⁰⁾ KAR. 164 omits *a-na*. For the use of *ana* as *nota accusativi*, v. BROCKELMANN, *Vergleichende Grammatik* II 318. EBELING's copy *-i-šu* is to be corrected to *-aš-šu*.

¹¹⁾ For *šu-tu(n)*, EBELING's text has *BARA*, which makes perfectly good sense. See *Epic* 183 n. 10. Is *šu-tun*, *šudun* a reading for *BARA*? or has the Kish or Assur scribe made a false copy?

¹²⁾ At the end *pu-us* is quite certain. *širritu*, then, may be the word "hostility." My restoration in the *Epic* is erroneous. KAR. 164 has undoubtedly *BU* after *šā*. My present restoration would mean, "Bura (*Šutun*?) *šag kušāša*, stood forth and her hostility was broken."

¹³⁾ KAR. has *šā* before *šum* and adds *i* before *ni*. The Kish tablet has a slightly different version, "'Lord of the gods of heaven and earth' is his name, which we have proclaimed in our assembly."


121. *na-ri d.Lugal-dim-me-ir-an-ki*¹⁾ *šu-um-šu ša ni-iz-ku-ra a-ši-ir [ilāni ka-la-ma]*
 “The musterer, ‘Lord of the gods of heaven and earth,’ is his name, which we have called him—the musterer of all the gods.”
122. *ša ina šami-e [u] irši-tim it-ta-ad-du-ú maš*²⁾ *-šu-bat-a-ni ina pu-[uš-ki]*
 123. *a-na d.Igigi [u] d.[A-nun-na-ki] ú-za-a-a-zu-ma man-za-za*
 124. *a-na šu-mi-[šu ilāni liš-tar-]i-[bu]*³⁾ *li-nu-šu ina šub-ti*
 125. *d.Asar-lù-[dug šum-šu ša ib-]bu-šu a-bu-šu iluA-nu-un*
 126. *[šu-ú lu-ú nu-ru ša] ilāni gi-eš-tu-ú dan-nu*
 127. *[ša ki-ma šēdi la-mas-]si ilāni ù ma-a-ti*⁴⁾
 128. *[ina ša-aš-me dan-ni e-ti-ru šu-bat-]a-ni ina pu-uš-[ki]*
 “Who, as a consoling satyr and protecting satyr of the gods and the Land, In mighty combat saved our dwelling place in distress.”
129. *[d.Asar-lù-dug iluNamtillaku ša-]niš im-bu-ú ilāni 600*⁵⁾ *ma-[an-ma]*
 “Secondly the 600 gods—each of them—named Asarludug ‘god Namtillaku.’”
130. *[šaki-ma bi-nu-ti-šu-ma] ik-še-ru*⁶⁾ *ka-la(?) ilāni ab-[tu-ti]*
 131. *[be-lum ša ina šip-ti-šu] el-li-tim ú-bal-[li-tu ilāni mītūti]*
 132. *[mu-ab-bit ig-ru-ti za-]i-ri*
 133. *[d.Asar-lù-dug iluNam-ru ša] in-na-bu-ú [šal-šu šum-šu]*
 134. *[ilu el-lu mu-ul-]lil a-lak-[ti-ni]*
 135. *[. -bu-]ú An-šar iluLaḫ-mu [u ilatLa-ḫa-ma]*
 136. *[a-na?]-nu-šu-nu*⁷⁾ *iz-zak-ru*
 137. *[ni ni-]it-ta-bi šu-mi-e-[šu]*
 138. *[ki-i-na-]-tu-ni šu-mu-šu zu-ku-[ru]*⁸⁾
 “True are our, his names have been called.”
139. *[ih-du-ú-ma] iš-mu-ú*⁹⁾ *si-ḫār-šu-[nu]*¹⁰⁾
 “They rejoiced and heard their speech.”
140. *[ina ub-šu-ukkin-na-]ki uš-ta-ad-di-nu*¹¹⁾ *-šu-nu iš-[kat-su-nu]*
 141. *[ša ma-ru ḫar-]ra-du mu-te-ru gi-mil-[li-ni]*
 142. *[ni-i-nu ša za-ni-]ni i nu-ul-lu [šum-šu]*¹²⁾

¹⁾ KAR. has the determinative before *na-ri*, and reads *ni-iz-ku-ra*, which is an indicative verb, not subjunctive as on the Kish tablet (*nizkura*). The Assur text led me to read *ša-ni*, which is clearly erroneous.

²⁾ *maš* is clearly written before *šu-bat*, but omitted on KAR. 164. The word *maššubtu* is an unusual etymological formation. Perhaps *maš* is a scribal error.

³⁾ The scribe omits the sign *bu*, an example of unusual carelessness.

⁴⁾ KAR. 164 has *AN u ma-a-ti*. EBELING, AKF. II 30, says that a new fragment gives *si-ma-a-tu* at the end of the line, but this is certainly a mistake.

⁵⁾ After *im-bu-u*, KAR. 164 probably has *AN-AN*  *man-ma*. The sign for 600 occurs on the Kish tablet, l. 31^b above, but here the phonetic writing *muš-u* (= 60×10). For *giš-u* = *ni-ir* = 600, v. *Voc. Ass.* 523 IV 13. The phonetic form *mu-uš-u* also SBH. 92, 25. *muš+u* are joined up as one sign on the Kish tablet.

⁶⁾ After *RU*, KAR. 164 has *NI*. I cannot reconcile the two texts. Some word has dropped out of the Assur text here. ⁷⁾ Therefore my restoration of this line was false.

⁸⁾ *zukurru*, hence *zakra* of the Assur text is permansive.

⁹⁾ One expects a circumstantial clause here, i.e. pres. *i-ša-mu-u*, or *ištemu*, but the sign before *mu* is not *ša* or *te*. ¹⁰⁾ KAR. 164, *zi-kir-šu-un*.

¹¹⁾ For *šutadunu*, denominal verb from *adānu*, *adannu*, “fixed time,” v. ZIMMERN, ZA. 32, 71; *šutaddunu* = *amātu šutabulu*, ZA. 34, 33; *muštaddinu*, MAG. I 2 43, 19; *ultadannu*, CT. 30, 44 (83, 1—18, 415, l. 10), *tuš-ta-ad-di-nu*, CRAIG, RT. 47, 31 = ZA. X 6, 78.

¹²⁾ The Kish text has the cohortative particle *i* before *nullu*. On still another reading v. *Epíc*, p. 187 n. 11.

143. [*ú-ši-bu-šu ina pu-uh-ri-šu*]-*nu i-nam-[bu-u ši-ma-a-šu]*

"They sat in the assembly, proclaiming his names."¹⁾

¹⁾ For *šimu*, name, cf. *ša si-ma-te-ia upašatu*, LYON, *Sargon Cyl.* 76; *Bull Inscrip.* 104; *mupaššitu si-ma-ti-ia*, *Silver Inscrip.* 50; *Gold Inscrip.* 38, and especially *ši-mu-šu*, KB. VI 202 Col. II 1.

Priest's *kišub* Prayer selected from a Ritual.¹⁾

BM. 33328 and 36041.

The prayer edited under this number is written on two Neo-Babylonian tablets now exposed in the Babylonian and Assyrian Room, Case I, of the British Museum. They are numbered 33328 and 36041, see *A Guide to the Babylonian and Assyrian Antiquities*, second edition, p. 225. The text of 33328 was given in Assyrian characters by BERTIN, RA. I 157-161 with variants from 36041. The text of 36041 will be found in ABEL UND WINCKLER, *Keilschrifttexte*, p. 59f. A few variants are cited by WINCKLER from 33328. BERTIN gave an edition with extensive commentary and an edition is also given by SCHOLLMAYER, *Šamaš* 59-60.

Tablet A or 33328 belongs to series which consisted, apparently, of a compilation of priest's prayers only; the Semitic prayers of the penitent were probably compiled on a companion series. Tablet B or 36041 is a simple extract from the series and hence has no catchline. A pious believer caused it to be written and placed in the temple of Nebo at Barsippa as a votive offering. According to the rubric the priest recites this prayer after the ritual is finished. In this ritual he is required to wash his hands. The word *šuluḫḫu*, "hand-washing," which occurs here, is interpreted by the rubric at the end of the similar text IV R. 17, where we read [*amelu āšipu*] *katê-šu imissi*, "The magician shall wash his hands."

¹⁾ This is the introduction to the prayer to Shamash on pp. 11-12, and was displaced by the printer's confusion of the manuscript. See *Corrigenda*

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Shamash-shum-ukin, 83.
šapšu, rebellious, 69, 21.
šebida = *hātu*, sin, 41, 44; 43, 39.
šéš, to weep, 79, 1; PBS. X Pl. NCVI 21.
še-ša = *še-DU*, 79 n. 1.

še'u, to seek, *išten'e*, 4, 1—4.
mulŠilzianna, 75, 13.
šidru, recitation, 63, 27.
šimū, name, 101, 143.
šisū, one third, 71 n. 6.
šu-bar-ag, to deliver, 19, 12.
d.Šubula, 66 n. 2.
šu-il-lá, 11, 40; 24, 15.
mulŠulpae(d), 75, 13.
šumdum, lip, 29, 11.
Šumer, 56, 6.
d.Šunirda, *Šenirda*, 12, 11; K. 9310, 17.
šur-ru(m)-šub = *še'u šurrubbū*, 60, 36 and n. 9.
šutadunu, to fix, determine, 100, 140.
d.Šutušagkuš, 99, 115.

T

tallaktu, K. 3301 Rev. 12.
tappū, companion, 83, 8; 84, 19.
tēlītu, harlot, 56, 4.
teslītu, 2, 37; 16, 10; 24, 16.
tīninu, prayer, 17 n. 8.
Tintir(ki), 3, 14; 34, 9.
tūpātu, 48 n. 3.
tuššū, 49 n. 4.

U

'ua u aš, 82 n. 1.
ubulūtu, 25, 5.
udgalluge, 56, 5.
udkušru = *šapātu*, 60, 36.
uku-na, *ugu-na* = *ālidu*, *alittu*, 8, 32; 23, 23.
ullama, 76, 20.
ulul-ku-ku, 1, 3.
umun-mu šag-ibbani, title of a prayer, 39, 1.
umun nirgal dimmerene ankia, 6, 1.
umun šag-zu amaru šulajjga, title of prayer, 66, 2.
una = *kadru*, 13 n. 2.
d.Urašā, 3, 17.
Uri(ki)-ma, 6, 9; 10, 23; 11, 37; K. 5218, 12.
ursag amaru surra kikala sudsud, title of liturgical passage, 65, 1.
usukku, 29 n. 5.
ušparu, 21 n. 4.
d.Utu-gül-lu, K. 3031, 8.
d.Zu-emma, 6, 7.
zur derabbi, 3, 1 ff.; 16, 7; 79, 9; 30, 12; 34, 3; 20, 4. *zur* = *ikribu*, Rm. 2 II 151 R. 1.
zi-ib-bi-da, K. 3131 R. 11; cf. RA. 12, 83, 51.

CORRIGENDA.

























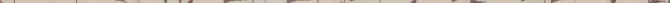
Plate VI Obv. 12 has  not *IM*. Line 13, insert  before *ši*, *ia-a-ši*. At end *li-*                      

Plate VII, line 14. at the end the text is vitrified and there is apparently an erasure. My collation has *śu-ma* 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠 𐎲𐎠𐎺𐎠.

Plate XI Rev. 8. first two signs are , certainly not *ú-ra*. After *ká* = *bâbu*, read  for *ma*, i.e., *abullu*.

Plate XII, line 19 is omitted. Insert



K. 3507 has a fragmentary text on the Reverse, see Plate XXIX.

Plate XIII Obv. 10, read $\overline{\text{Y}}\overline{\text{Y}}_{\text{K}}$ for $\overline{\text{Y}}\overline{\text{Y}}$. Line 15, insert YA after *a*.



Plate XV Obv. 18. after *uš* the sign is . Line 21 has -*lu* *IB*, which supplies at last the rendering of *A-DAN* in the Tammuz hymns. For *'u-i*, v. SBP. 144, 33–36. *'u-i itlu*, *'u-a itlu*, Alas, O man! is the translation of this phrase, and the Sumerian is *a guruš*, not *a-ri*, SBP. 300, 4–12; 304, 13–21; 306, 1–9; 312, 4–9. All previous suggestions were erroneous. ZIMMERN, *Tammuzlieder*, *A-DAN* = *ela* = *mēlu*, p. 211; totally erroneous is WITZEL's defense of ZIMMERN's view, RA. 10, 174. Obv. 27 gives two renderings; *a* = *'u-i* and *ahulap*. Rev. 17, read *it-lam*.




Plate XIX Rev. 9,  before *a-ra-zu*. Line 12,   for *ZI*.

Plate XXII. K. 3264. 2. probably *a-še-ir*.

Page 1, line 3. *ğul* not *gul*.

Page 2, line 37, read *te-es-li-te*, and note 11, *his* for *this*.

Page 3, line 20, read *i-be*; *him* for *me*.

Page 4, line 8, read *ki-bi-šú*.

Page 5, n. 3, read CT. 16, 36, 4.

Page 6, *eršemma* for *ersemma*.

Page 9, line 5, better *dug-dug* for *ka-ka*, and translate, "ordering justice for the people," for "so that the people speak truthfully." *dug-gi-na*, "To establish orders," "to command justice," takes the direct personal object; § 205. Cf. *dug-ga-na ba-an-gi*, "His order was confirmed," YOS. IV 10, 8. Another compound is *ka-gi-na* "to close the mouth," "remain silent" = *sanāku ša pī*, and still another compound is *ka-gi-na = pī kīnu*, "trustworthy speech." Cf. THUREAU-DANGIN, *URUK*. 4, 23, *ili amēli ka nu gi-na i-pul*, with LSS. I 1. 44, 45. *imitti amēli pi-a-am la ki-na-am idebbub*.

- Page 10, line 29, cf. MEEK, BA. X 36, 2; line 31, cf. MEEK, 36, 4.
- Page 11, line 35, cf. MEEK, 36, 8; line 37, read *É-giš-šir-gál* not *É-zi-da*; line 37, cf. MEEK, 36, 10. For the introduction to RA. I 157, see page 101.
- Page 12, n. 5, STRASSMAIER.
- Page 16, n. 4, *É-ğur-sag* not *Im-ğar-sag*.
- Page 17, line 9, *úr-úr*; line 14, *si* is a *gloss* on *ZI*; line 18, read *ği-li*.
- Page 18, line 14, read, *šu-ma ul na-bi*.
- Page 20, Rev. 9, "mother of him of the vast abode"; Sm. 306, 4, read *šag-izi-īm*, and see p. 81 n. 1.
- Page 21, n. 1, read BA. X.
- Page 23, line 19, *šag-izi-īm*; K. 4926, 7, *nu-un-ma-[al]*.
- Page 25, line 15, *ḫibit* for *DI*.
- Page 29, note 1, strike out, "There is no trace of partsinging in this prayer."
- Page 30, line 12, read *nig-gi* for *nig-zid*.
- Page 33, Rev. 1, *úr*.
- Page 34, line 8, see correction to p. 20, Rev. 9.
- Page 36, line 9, read *šà* for *gín*, and strike first part of note 2. See p. 79 n. 1.
- Page 57, line 25, *nam-mağ-zú*; and below, read IV R. 29, No. 1.
- Page 80, line 21, *i-be*.
- Page 82, line 4, *Ebarra*.

K. 2373. Reverse.

5
 10
 15
 20

K. 5016.

[illegible]

K. 5992. Obverse.

5
10
15
20
25

Handwritten text in a cuneiform script, arranged in approximately 15 horizontal lines. The script is dense and appears to be a form of Akkadian or Sumerian. The text is written on a fragment of a larger tablet, with irregular edges. The lines are numbered 5, 10, 15, 20, and 25 on the left side.

K. 8664. Reverse.

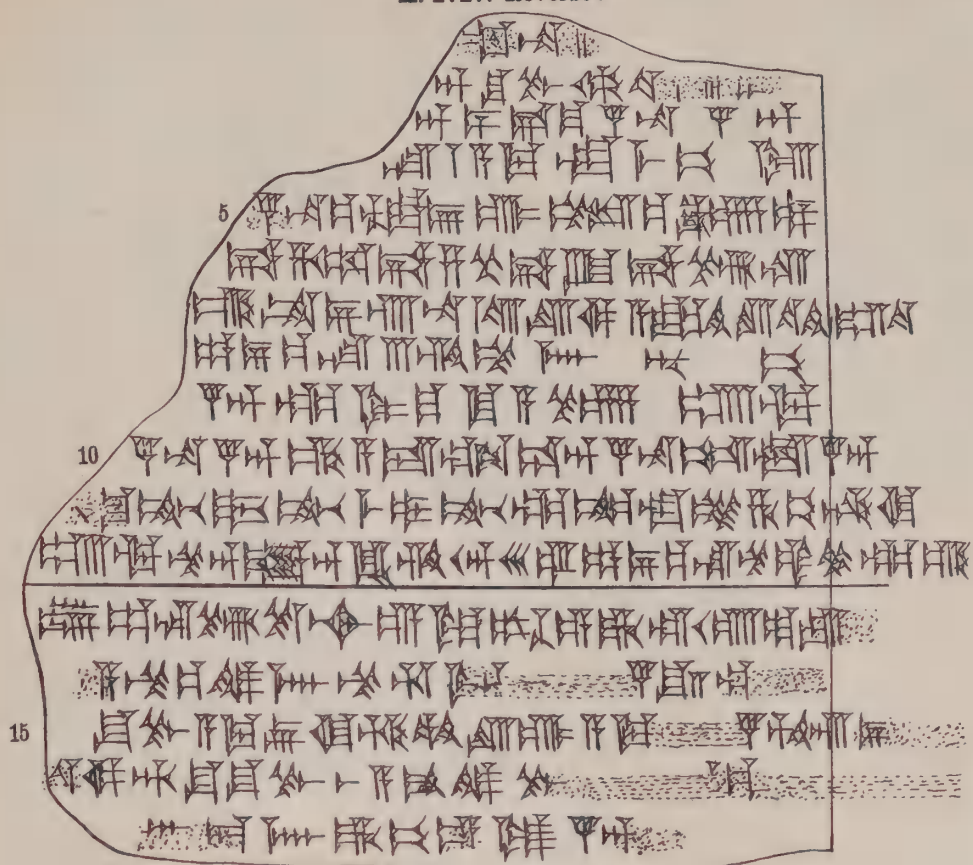
5
10

Handwritten text in a cuneiform script, arranged in approximately 10 horizontal lines. The script is dense and appears to be a form of Akkadian or Sumerian. The text is written on a fragment of a larger tablet, with irregular edges. The lines are numbered 5 and 10 on the left side.

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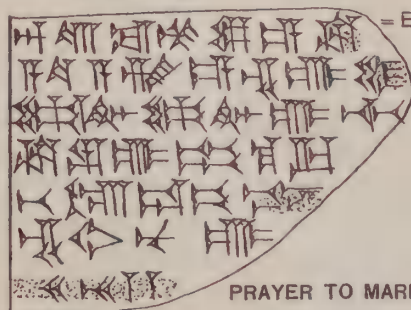
K. 5992. Reverse.

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞𐾟𐾠𐾡𐾢𐾣𐾤𐾥𐾦



FRAGMENT OF A RITUAL.

K. 12582.



= Epic of Creation (author's edition), 196, 35

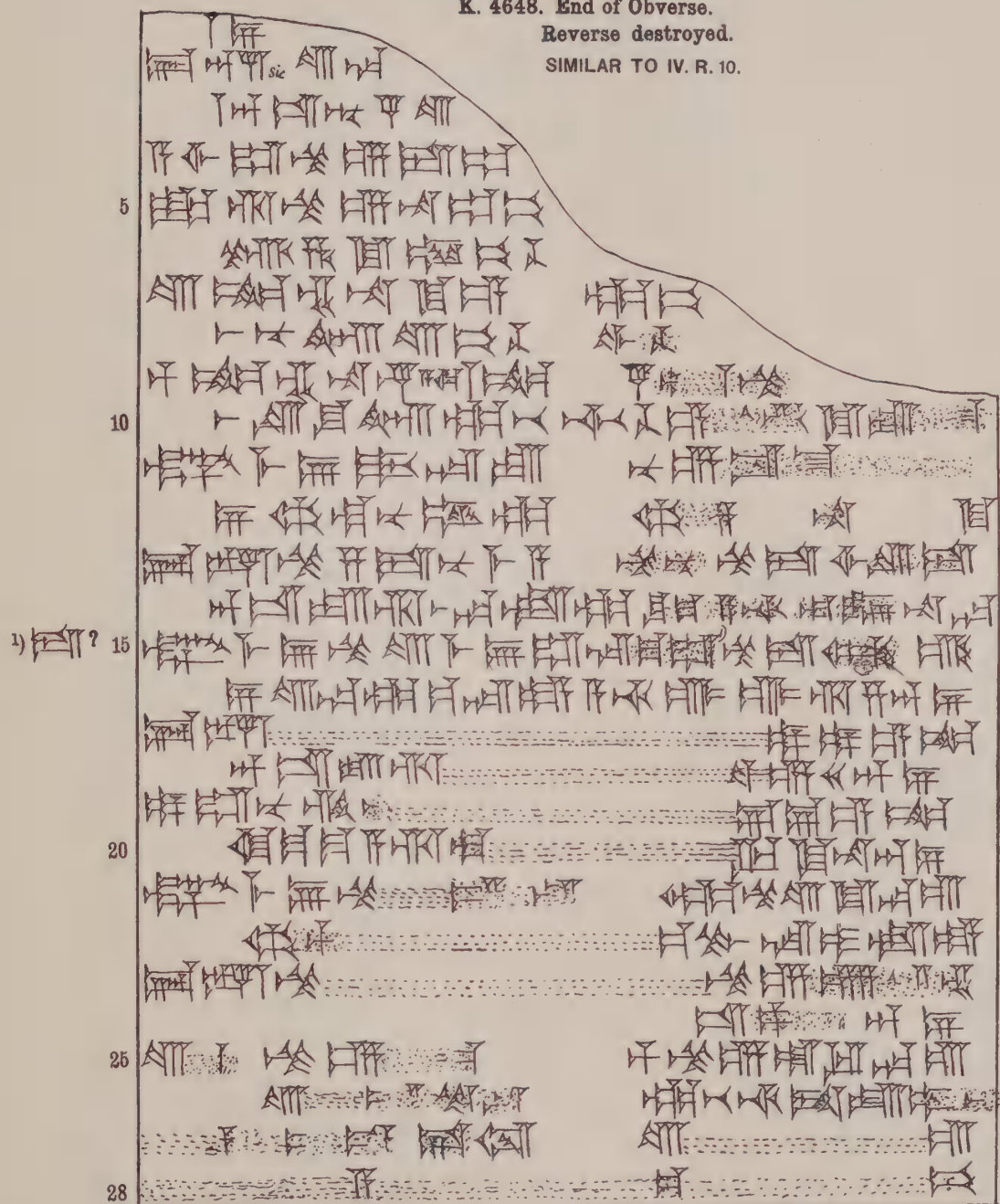
PRAYER TO MARDUK.

Obverse.

K. 2999. Reverse.

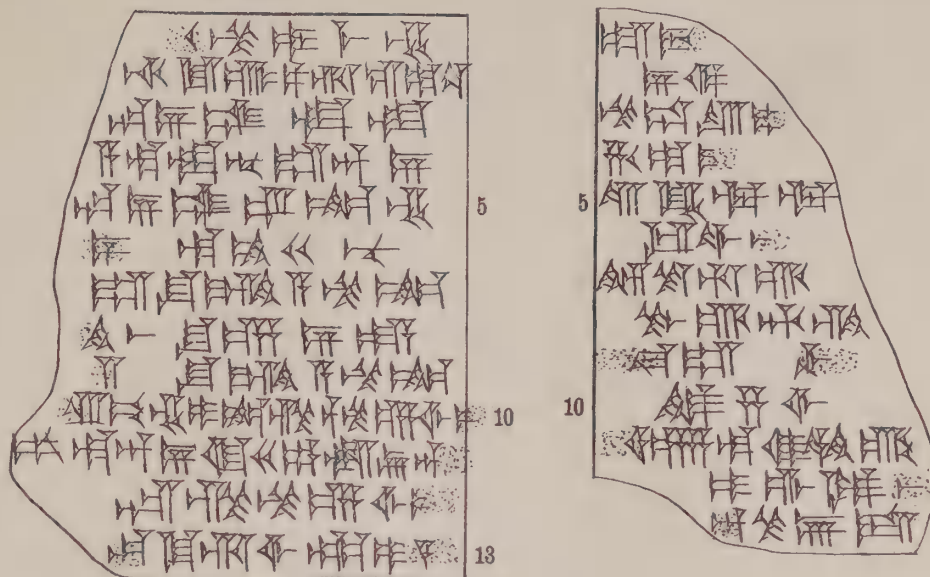
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K. 4648. End of Obverse.
Reverse destroyed.
SIMILAR TO IV. R. 10.

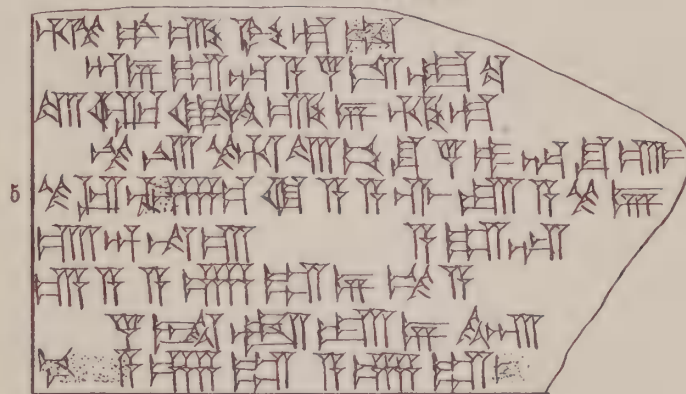


K. 5001. Obverse.

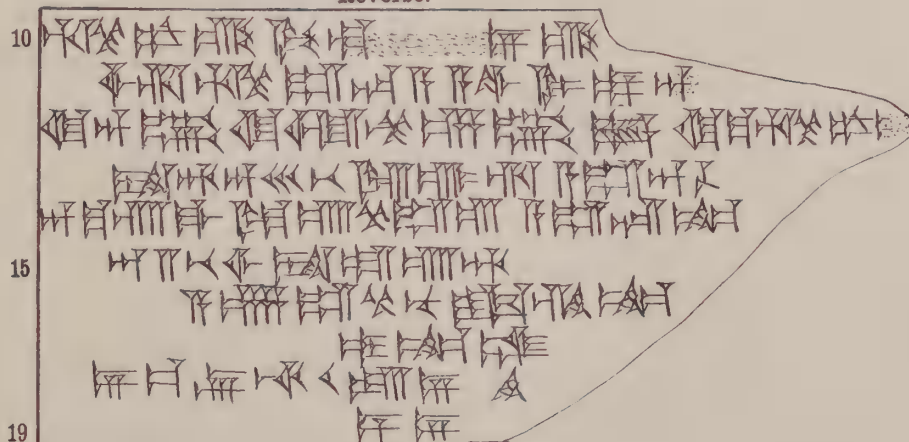
𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖𐾗𐾘𐾙𐾚𐾛𐾜𐾝𐾞𐾟𐾠𐾡𐾢𐾣



K. 5218. Obverse.



Reverse.



K. 5298.

1
 2
 3
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 5
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 10
 11
 12
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 14
 15
 16
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 18
 19
 20
 21
 22
 23
 24
 25

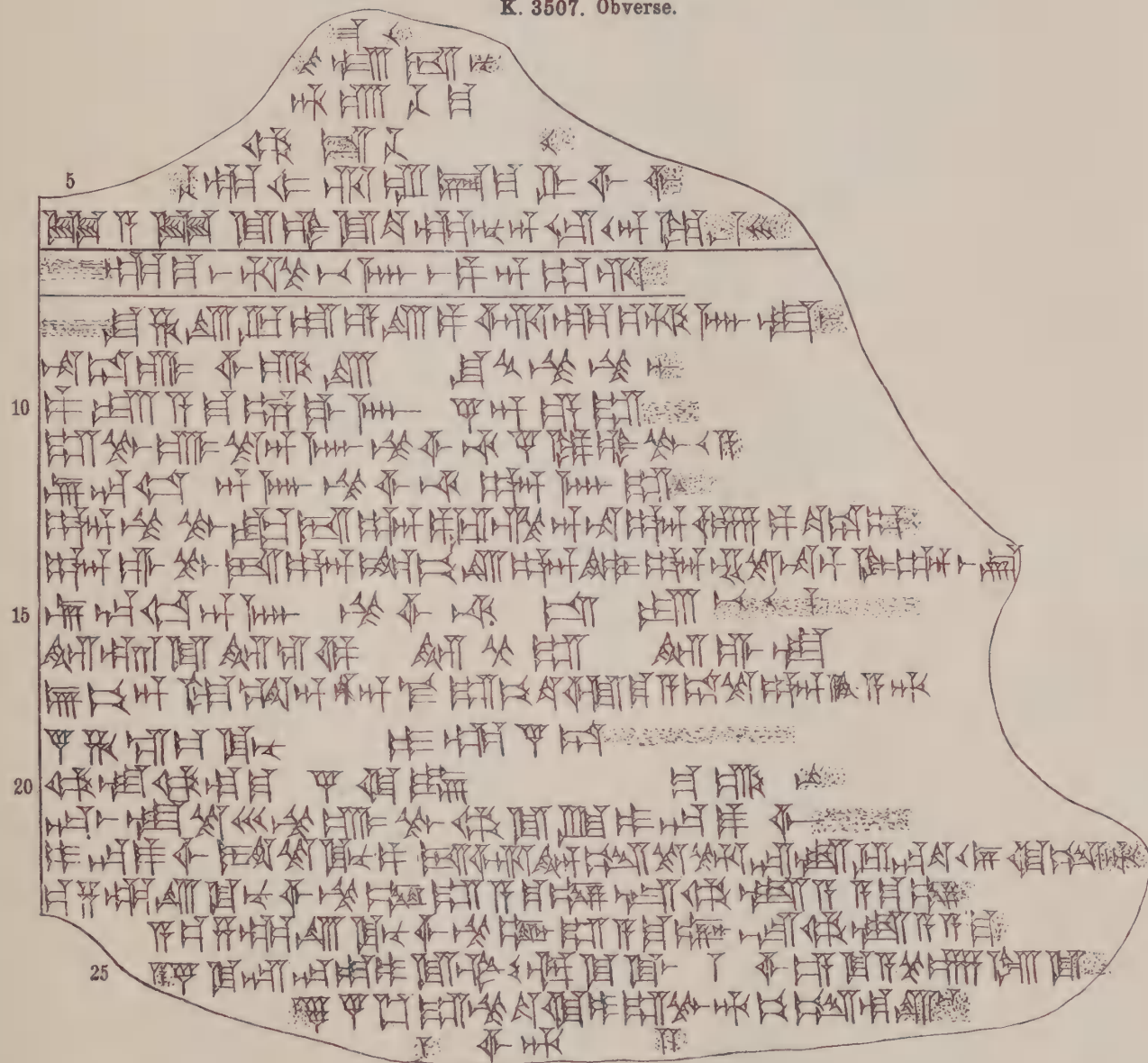
Sm. 306.

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15

[illegible]

15
 16
 17
 18
 19
 20

K. 3507. Obverse.



K. 3515. Reverse.

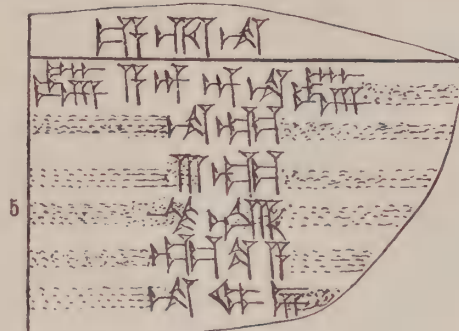
5
10
15
19

Handwritten text in a cursive script, likely a form of Chinese or Japanese, arranged in vertical columns. The text is written on a rectangular piece of paper with irregular edges. The script is dense and flowing, with many characters connected by long horizontal strokes. The paper is aged and slightly discolored.

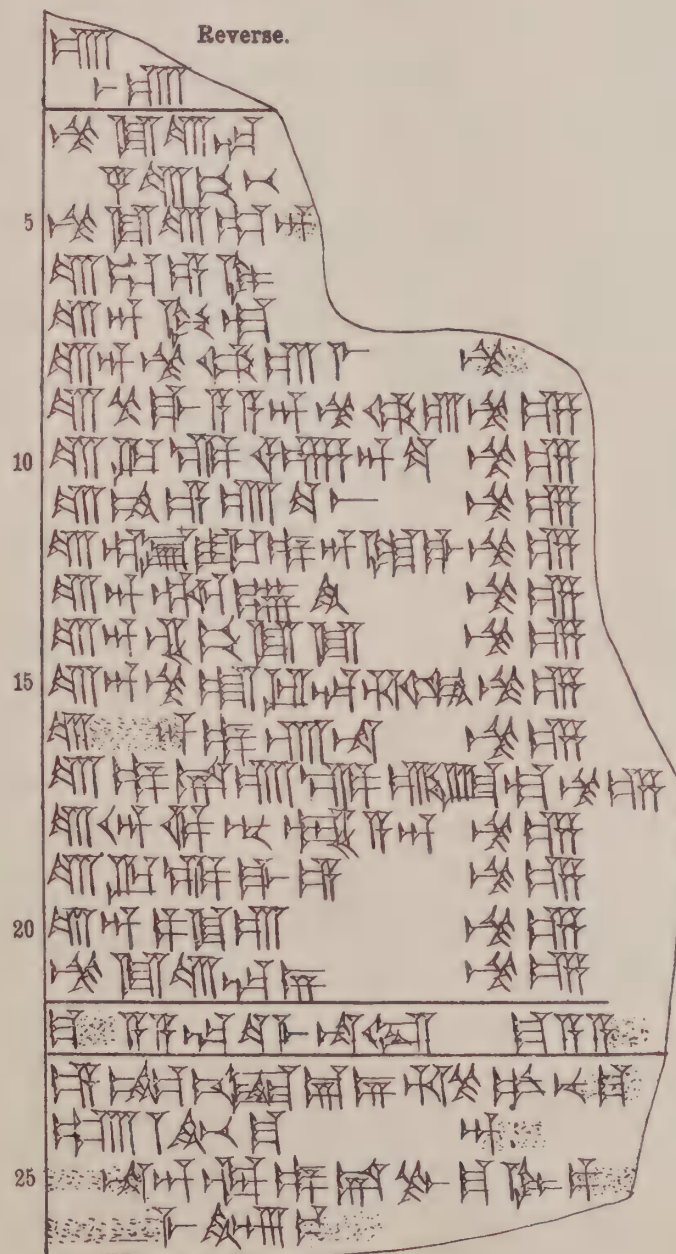
K. 3515. Obverse.

5
10
15
20

Handwritten text in a cursive script, likely a form of Chinese or Japanese, arranged in vertical columns. The text is written on a rectangular piece of paper with irregular edges. The script is dense and flowing, with many characters connected by long horizontal strokes. The paper is aged and slightly discolored.



Reverse.



Obverse.

K. 5208.

Reverse.

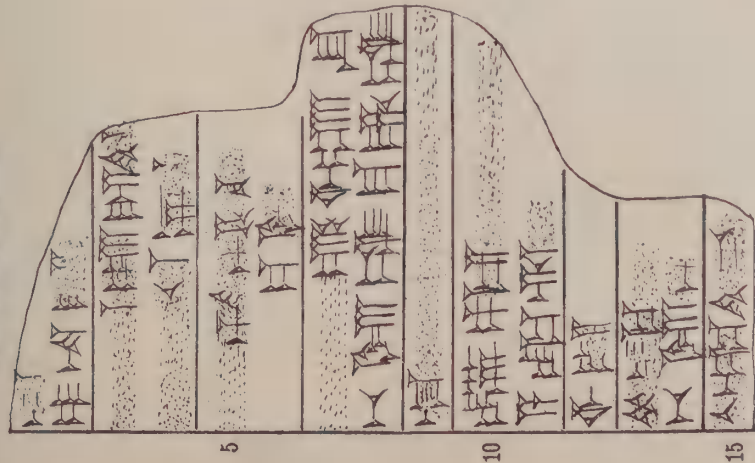
Obverse of tablet K. 5208, showing cuneiform text in 33 lines. The text is arranged in a single column, with some lines containing multiple signs. The tablet is irregularly shaped, with a jagged right edge.

5
10
15
20
25
30
33

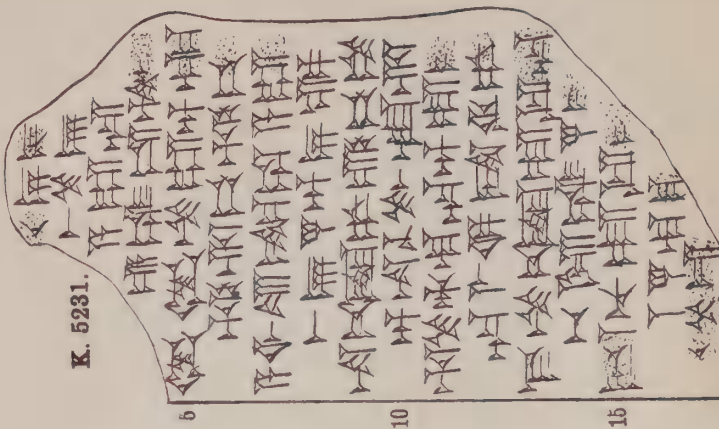
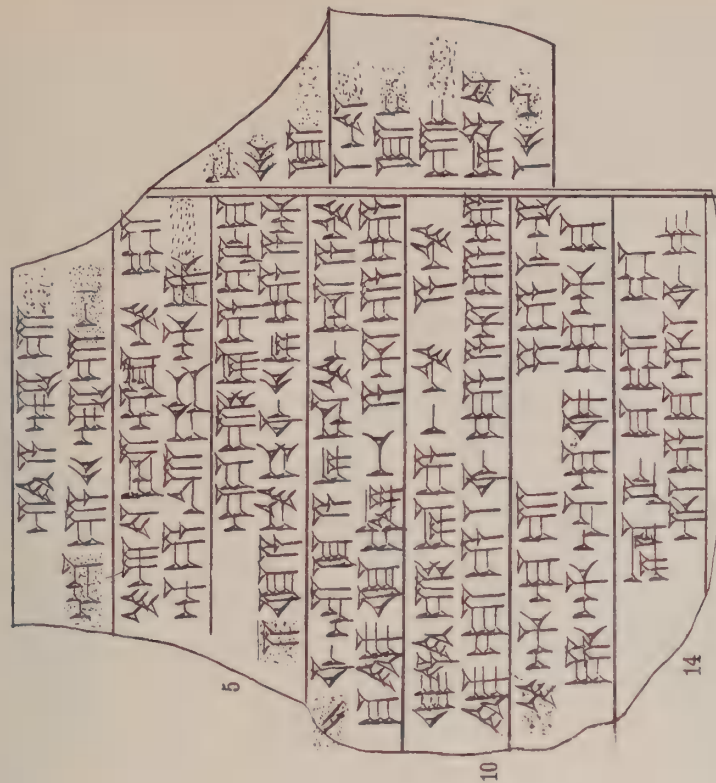
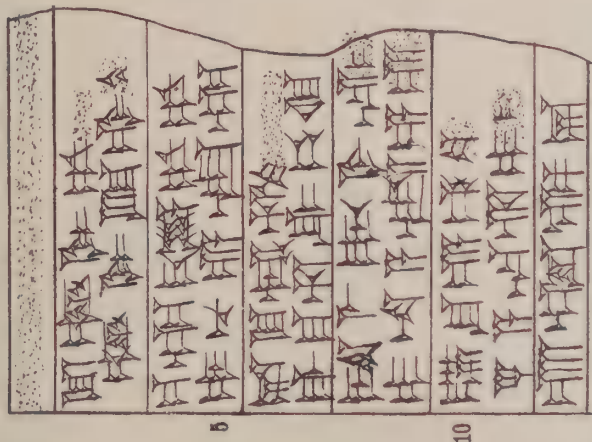
Reverse of tablet K. 5208, showing cuneiform text in 20 lines. The text is arranged in a single column, with some lines containing multiple signs. The tablet is irregularly shaped, with a jagged right edge.

5
10
15
20

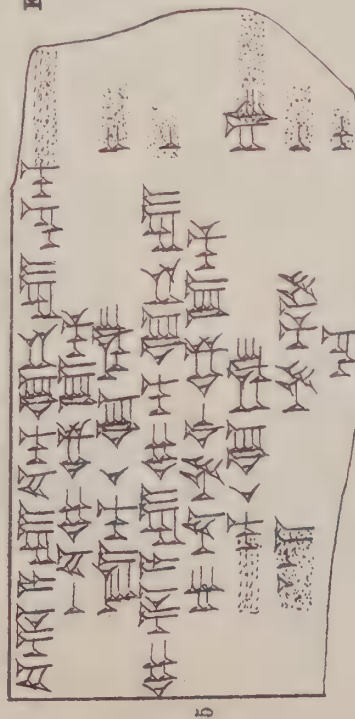
K. 3228. Obverse.



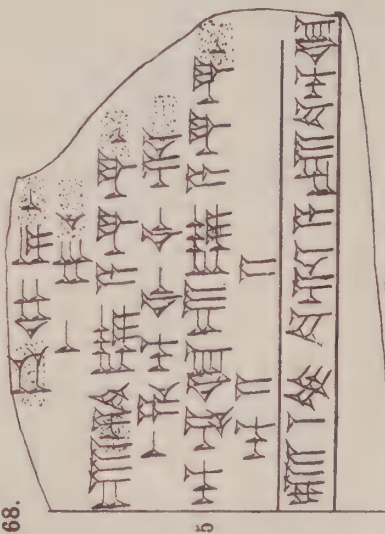
K. 3228. Reverse.



K. 2168.



Obverse.



Reverse.

K. 5267. Obverse.

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𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍𐾎𐾏𐾐𐾑𐾒𐾓𐾔𐾕𐾖

K. 4623. Reverse.

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K. 4812.

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 19

K. 4666. V. K. 5271.

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K. 5028.

5
 8

K. 4958.

19

K. 4962.

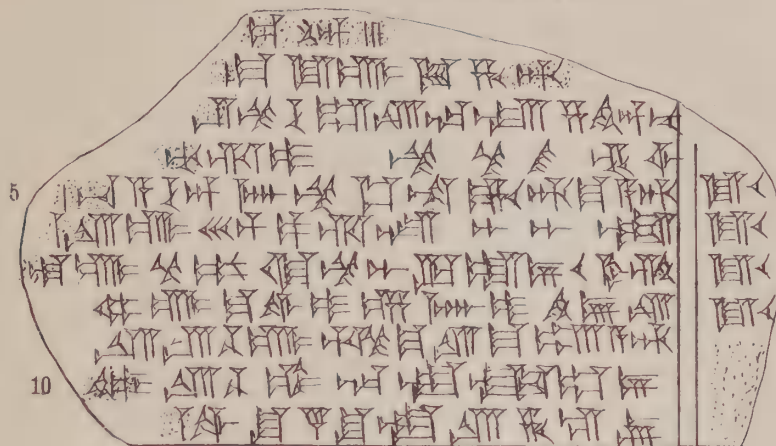
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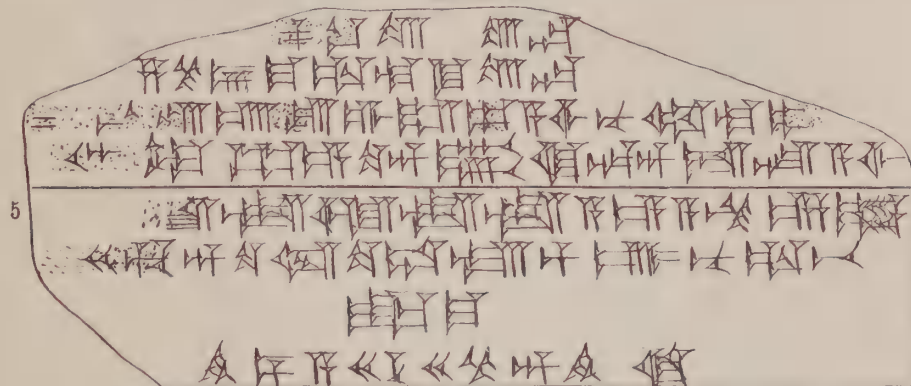
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K. 3307. End of Obverse.



K. 3264.



KAR. 35, 15.
 RA. 7, 25, 10—11.
 SCHOLLMAYER, SHAMASH, 73, 12.
 KAR. 35, 20—21.
 KAR. 35, 24.
 K. 2784. Obverse. On Reverse
 part of Ašurbanipal colophon.

K. 3209. Obverse.

K. 3209. Obverse

10

15

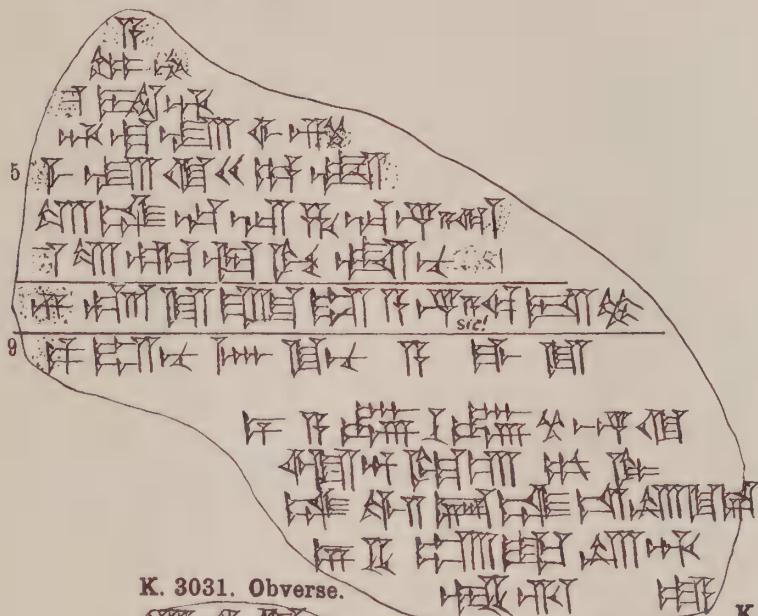
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K. 3231. Reverse.

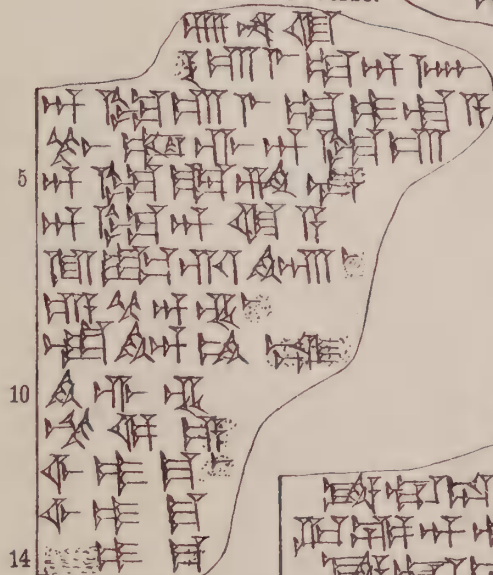
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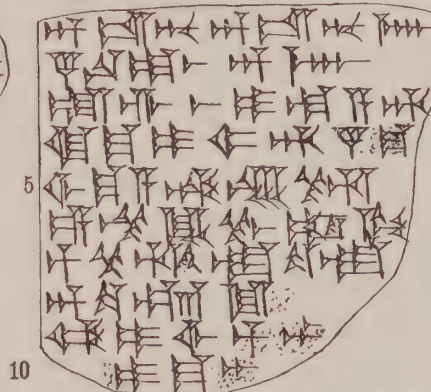
K. 3341. Reverse.



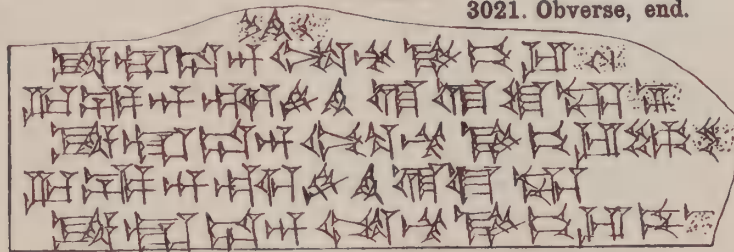
K. 3031. Obverse.



K. 3031. Reverse



3021. Obverse, end.



K. 3131. Obverse. End of Tablet.

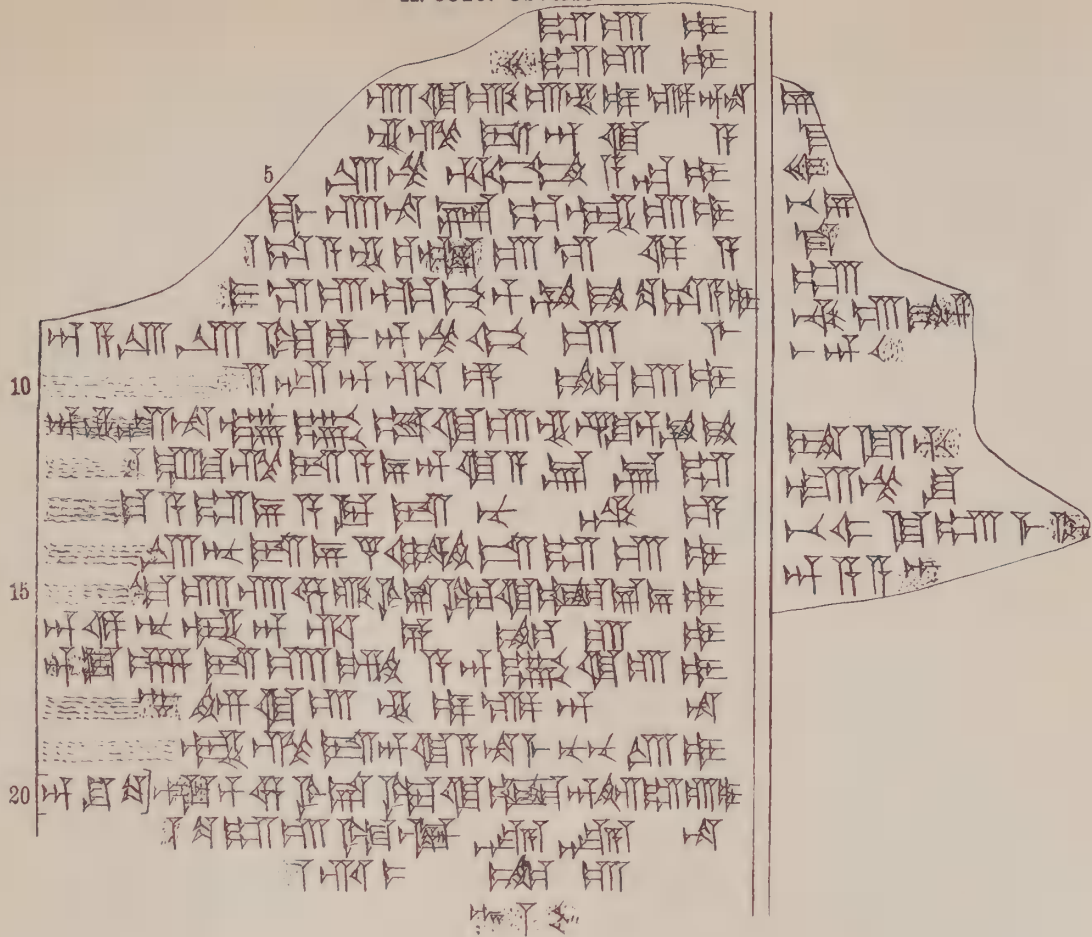
5
10
Reverse.

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Reverse.

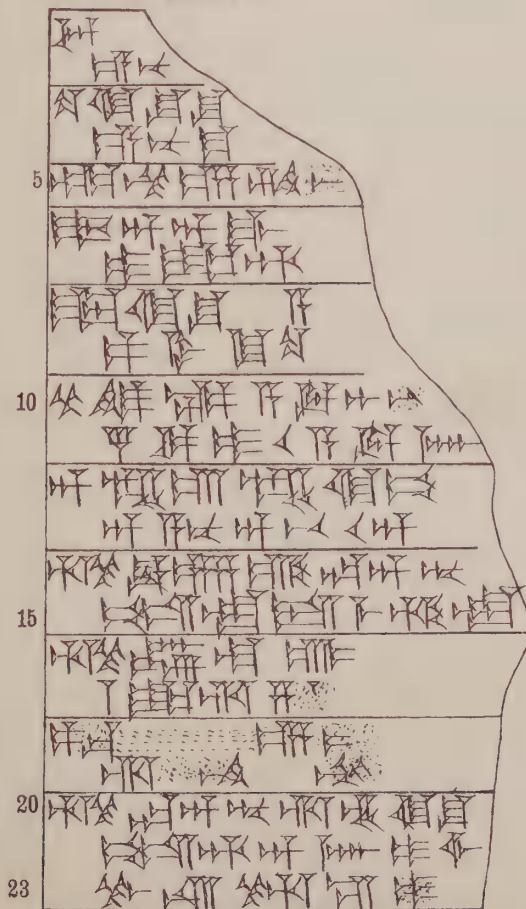
Rm. 2 II 151. Obverse.

5
10
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Reverse.

Reverse.

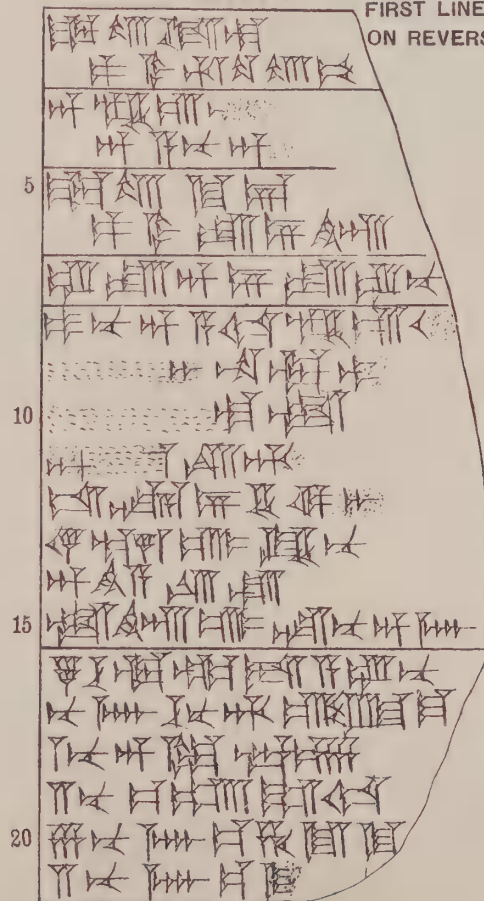


K. 3233. Obverse.

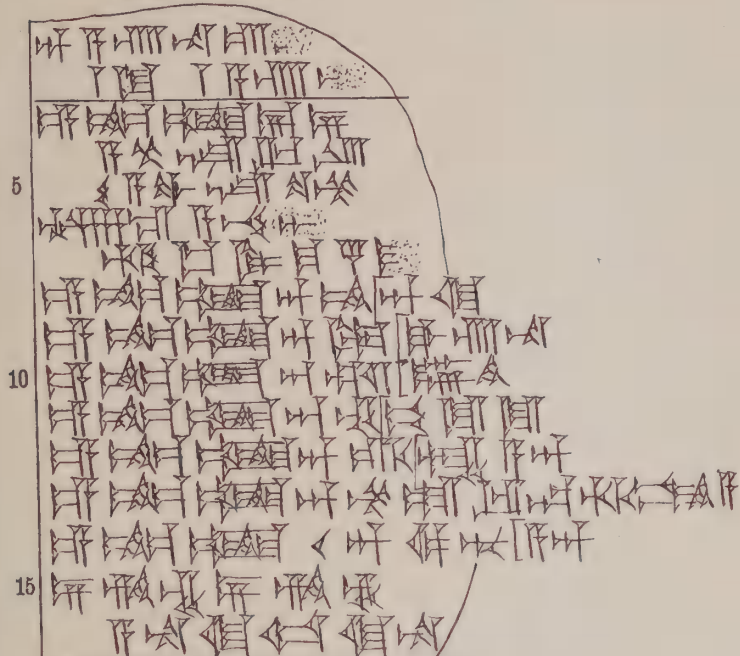


End of Obverse.

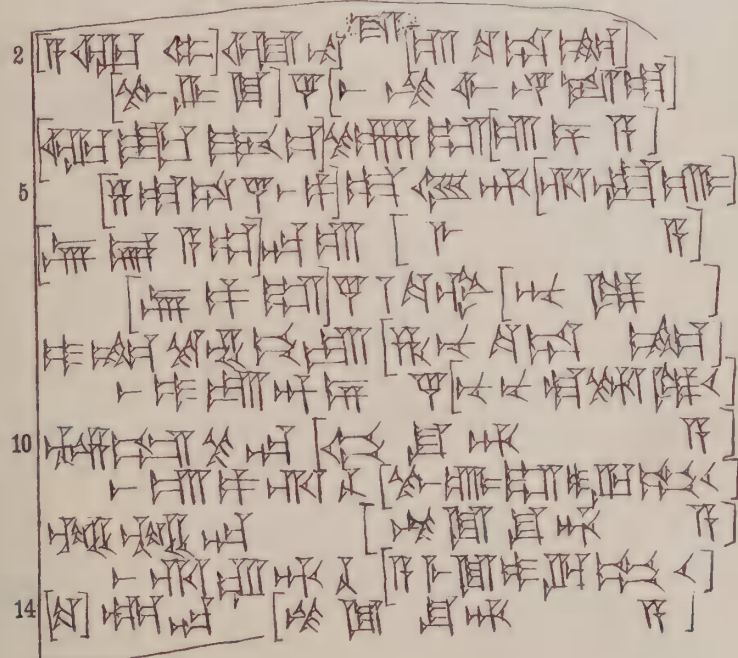
K. 3233. Reverse.

FIRST LINE
ON REVERSE.

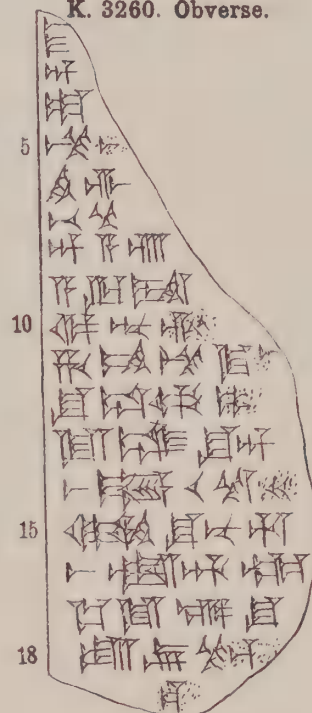
K. 3301. Obverse.



K. 3301. Reverse.



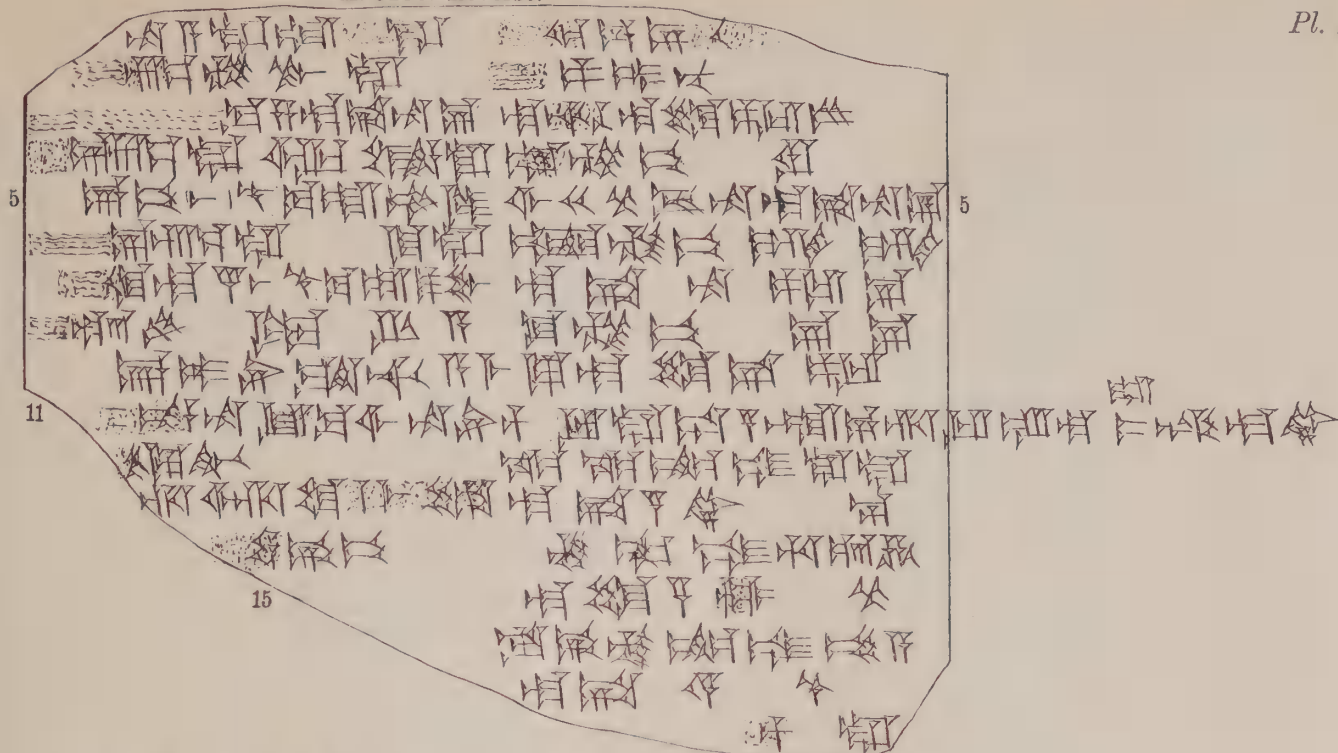
K. 3260. Obverse.



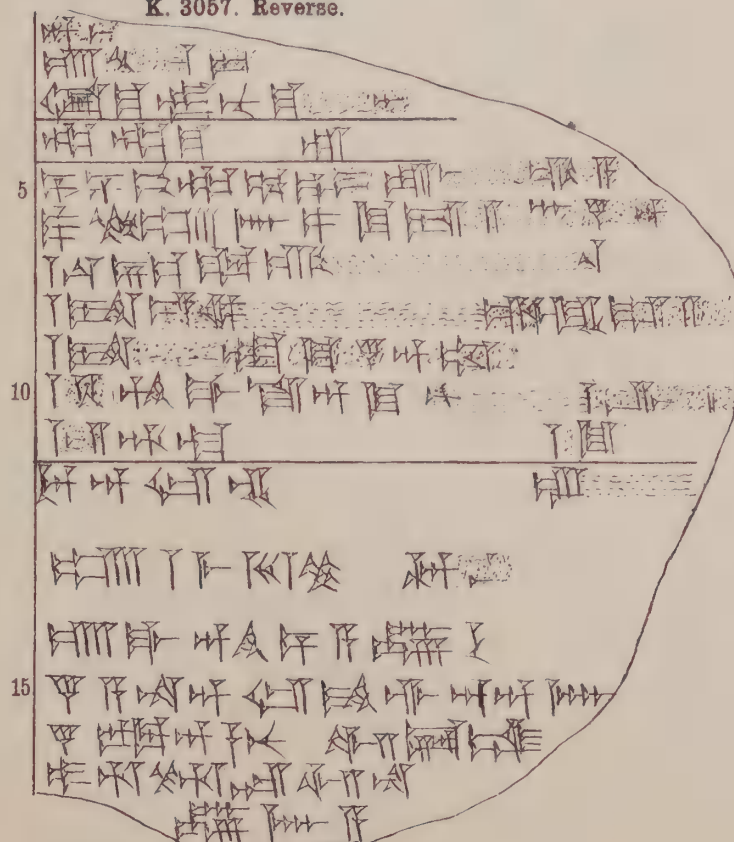
K. 5158. Obverse.

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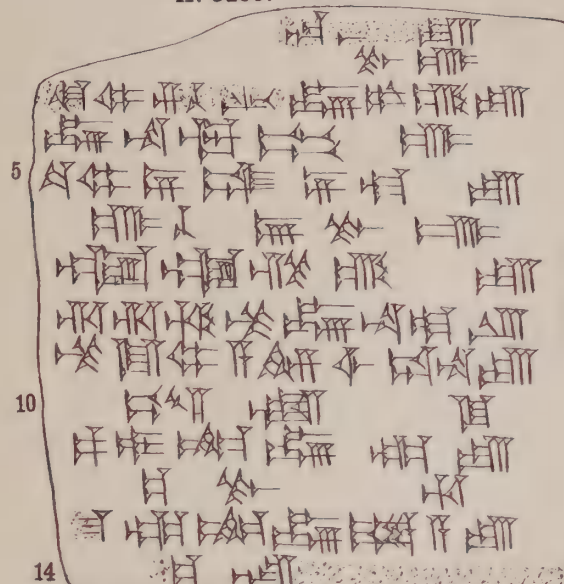
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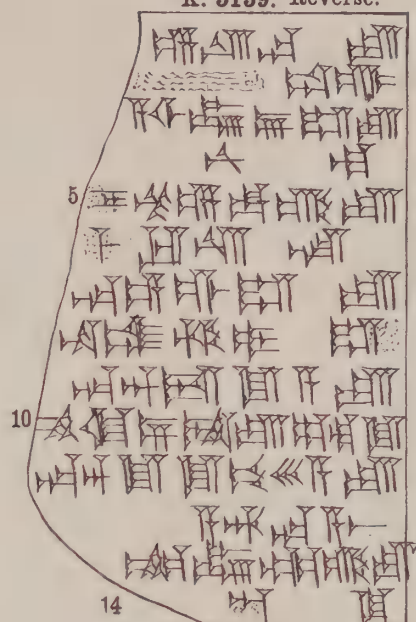
Line 11, after *BAR* the signs are written in a smaller script.



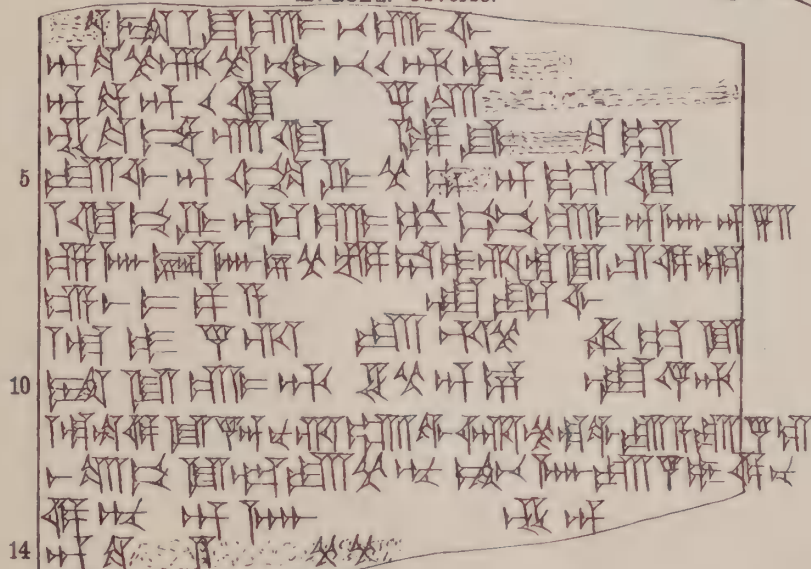
K. 5159. Obverse.



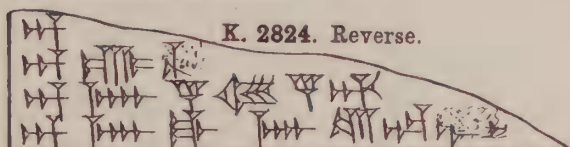
K. 5159. Reverse.



K. 2824. Obverse.



K. 2824. Reverse.



BLANK SPACE. NO CATCH-LINE AND NO COLOPHON.

Kish, 1927—71.

Epic of Creation. Tablet I.

Obverse.

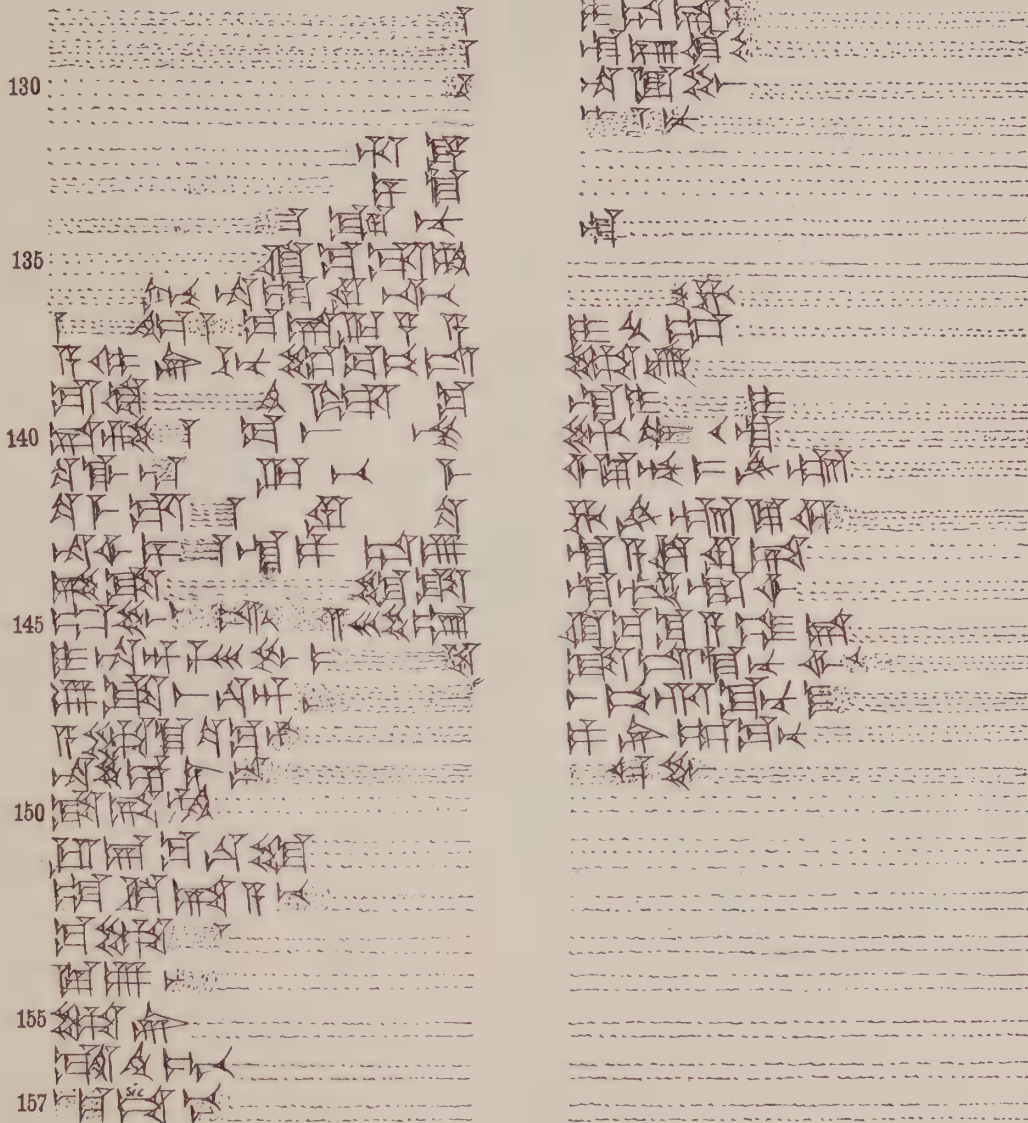
25
[Cuneiform text on the obverse of Tablet I, lines 1-25, arranged in two columns. The right column contains line numbers 5, 10, 15, and 20.]

Kish, 1927-71. Reverse.

105 106 108^b 107 110 115 120 125

[illegible]

Kish, 1927-71. Reverse.



BROKEN AWAY.



BLANK SPACE.

無
 無
 無
 無
 無
 無

84
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130

	王馬	王
	王馬	王
	王馬	王
	王馬	王
5	王馬	王
	王馬	王
	王馬	王
	王馬	王
	王馬	王
	王馬	王
	王馬	王
10	王馬	王
	王馬	王
	王馬	王
	王馬	王
	王馬	王
	王馬	王
15	王馬	王
	王馬	王

130 金匱要略卷之二十一
金匱要略卷之二十一
金匱要略卷之二十一
金匱要略卷之二十一
135 金匱要略卷之二十一
金匱要略卷之二十一
金匱要略卷之二十一
金匱要略卷之二十一
140 金匱要略卷之二十一
金匱要略卷之二十一
金匱要略卷之二十一
金匱要略卷之二十一
143 金匱要略卷之二十一

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f Langdon, Stephen Herbert, 1876-1937.

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... Babylonian penitential psalms to which are added fragments of the epic of creation from Kish in the Weld collection of the Ashmolean museum, excavated by the Oxford-Field museum expedition, by S. Langdon, M. A. Paris, P. Geuthner, 1927.

xvi, 106 p. xxxvii pl. 31½ cm. (Oxford editions of cuneiform texts, ed. under the direction of S. Langdon ... vol. vi)

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